Letters from The Masters of the Wisdom

(Second Series)

SCHOLA RELIGIONIS PACIFICI
CONDITA A.D. 1866
PRO
VERITATE
ET
REGNO
DEI
CHARLES HOLBROOK LIBRARY
Pacific School of Religion

LETTERS FROM THE MASTERS OF THE WISDOM

SECOND SERIES

Jinarājadāsa, Curuppumullage

LETTERS FROM THE MASTERS OF THE WISDOM

SECOND SERIES

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

TRANSCRIBED AND ANNOTATED BY

C. JINARAJADASA

Vice-President of the Theosophical Society

WITH A FOREWORD BY

ANNIE BESANT

President of the Theosophical Society

THEOLOGICAL UNION
LIBRARY
1962

THE THEOSOPHICAL PRESS
826 OAKDALE AVENUE : CHICAGO

80168

Q74
J564L

BP
565
J52
1926

COPYRIGHT
THE AMERICAN THEOSOPHICAL SOCIETY
1926

FOREWORD

I AM privileged to introduce to the world this priceless booklet of Letters from the Elder Brothers, Who were the true Founders of the Theosophical Society. Many a Pilgrim on the Probationary Path will find in it much of help and inspiration, and it will serve to deepen the sense of the *reality* of our Teachers, sometimes blurred in the minds of neophytes by the tumultuous happenings in the outer world, as the notes of a vina are drowned if played in the rattle of an engine-shed. May it speak to those who have ears to hear.

ANNIE BESANT

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

CONTENTS

			PAGE
FOREWORD			3
PARTS	LETTERS		
1	1—25.	1. The French Letter of 1870. 2. Letters Received in America, 1875 — 76	7
II.	26—47.	Letters to H. S. Olcott, 1879 — 1884	63
III.	48—67.	Letters to Indian Chelas: 1. S. Ramaswamier 2. Mohini M. Chatterjee 3. R. Keshava Pillai	103
IV.	68—73.	Letters to German Theosophists	133
V.	74—82.	Miscellaneous Letters	145
Appendix A			175
Appendix B			189
Appendix C			201

PART I

1. THE FRENCH LETTER OF 1870
2. LETTERS RECEIVED IN AMERICA 1875-1876

FOREWORD

The first letter from a Master of the Wisdom ever received was in 1870 by Madame Fadéef, the aunt of H. P. Blavatsky. When the Society for Psychical Research accused H. P. B. of forging the letters of the Masters, this letter was in Russia. *It is in the handwriting of Master K. H.*, which the S. P. R. said was concocted by H. P. B. But H. P. B. was thousands of miles away when her aunt received the letter. Similarly was it with several other letters which were precipitated in one country when H. P. B. was in another. This was the case with the famous letter about Damodar K. Mavalankar, which Tookaram Tatya wrote and posted in Bombay on June 5, 1886, H. P. B. at this time being in Italy. Colonel Olcott received it two days later in Adyar. In transit, there appears precipitated in blue a message about Damodar.

The letter of 1870 was first published in *Letters from the Masters of the Wisdom* (First Series). But I give now a facsimile of it for the first time. Madame Fadéef wrote from Paris to Colonel Olcott in French on June 26, 1884, the translation of which is as follows:

> Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling him what happened to me about a letter which I received phenomenally, when my

niece was on the other side of the world, and because of that nobody knew where she was—which made us deeply anxious. All our researches had ended in nothing. We were ready to believe her dead, when—I think it was about the year 1870, or possibly later—I received a letter from Him Whom I believe you call "Kouth Humi," which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance, *who then disappeared before my very eyes.* This letter, which begged me not to fear anything, and which announced that she was in safety—I have still, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very pleased if it can be of any use to you.

On her return to Odessa, Madame Fadéef sent the letter to Colonel Olcott, and it is now at Adyar. In the lower left hand corner of the envelope, there is written in Russian, in pencil: "Received at Odessa, November 7, about Lelinka, probably from Tibet. November 11, 1870. Nadejda F." *Lelinka* was H. P. B.'s pet name.

Translation

To the Honorable,
Most Honorable Lady,
Nadyéjda Andréewna Fadeew,
Odessa.

The noble relations of Madame H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living, and desires to make known to those whom she loves that she is well and quite happy in the distant and

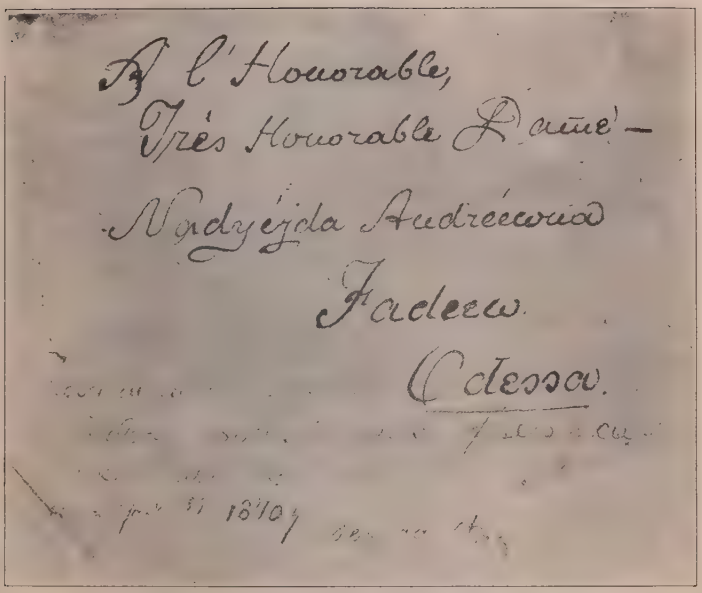
unknown retreat which she has selected for herself. She has been very ill, but is so no longer; for under the protection of the Lord Sangyas* she has found devoted friends who guard her physically and spiritually. The ladies of her house should therefore remain tranquil. Before 18 new moons shall have risen, she will return to her family.

* Lord Buddha.

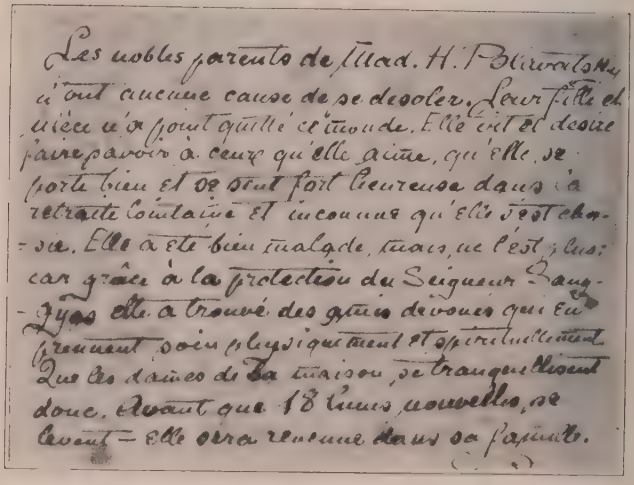
LETTER 1

A l'Honorable,
Très Honorable Dame,
Nadyéjda Andréewna Fadeew,
Odessa.

Les nobles parents de Mad. H. Blavatsky n'ont aucune cause de se désoler. Leur fille et nièce n'a point quitté ce monde. Elle vit et désire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se fort heureuse dans la retraite lointaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais, ne l'est plus: car grâce à la protection du Seigneur Sangyas elle a trouvé des amis devoués qui en prennent soin physiquement et spirituellement. Que les dames de sa maison se tranquillisent donc. Avant que 18 lunes nouvelles se lèvent—elle sera revenue dans sa famille.


A l'Honorable,
Très Honorable Dame —
Nadyéjda Andréevna
Fadeew.
Odessa.

Letter 1


Les nobles parents de Mad. H. Blanchon n'ont aucune cause de se désoler. Leur fille et nièce n'a point quitté ce monde. Elle est et désire faire savoir à ceux qu'elle aime, qu'elle se porte bien et se sent fort heureuse dans sa retraite Cordaine et inconnue qu'elle s'est choisie. Elle a été bien malade, mais ne l'est plus; car grâce à la protection du Seigneur Sauveur elle a trouvé des gens dévoués qui en prennent soin physiquement et spirituellement. Que les dames de la maison se tranquillisent donc, avant que 18 lunes nouvelles se lèvent = elle sera revenue dans sa famille.

Letter 1

FOREWORD

The letter about Damodar K. Mavalankar, in the K. H. script, was received by Colonel Olcott on June 7, 1886, at Adyar, two days after being posted in Bombay. Tookaram Tatya, a devoted Bombay member, wrote to Colonel Olcott as follows:

> I have constantly been thinking of poor brother Damodar. It is nearly a year since he left and we have hitherto had no authentic news about him. If you have any recent information about him please communicate it to me.

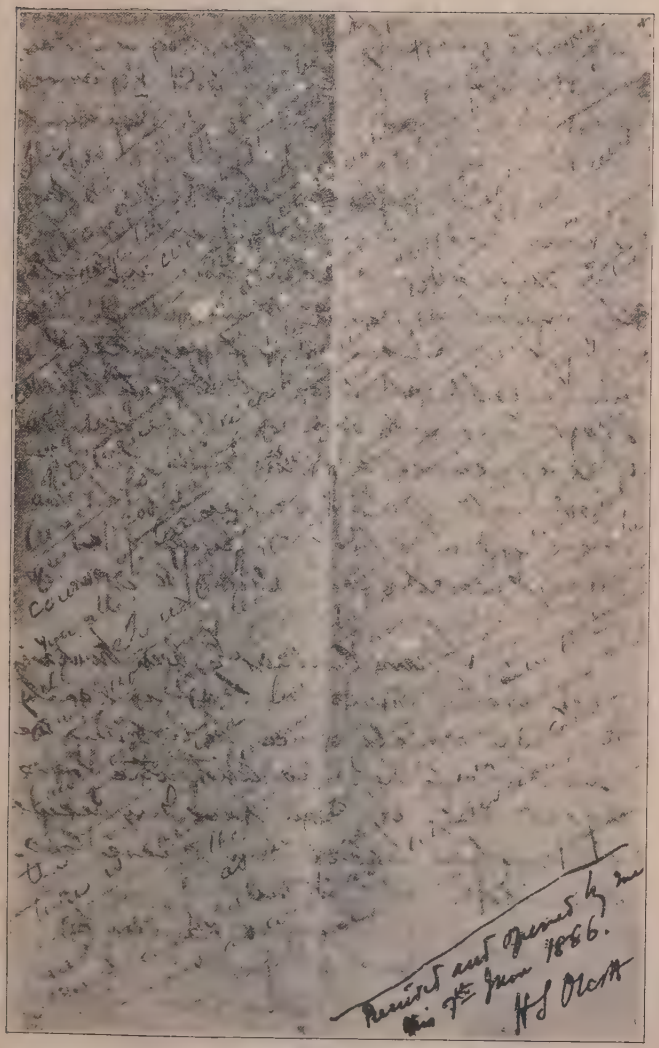
When Colonel Olcott received it, the Master K. H. had written on the letter in transit, on a blank page. I reproduce the original for the first time. That this script, and that which appears in the letter of 1870, are of the same hand is obvious. Note the curious habit of the Master in putting a stroke over the letter *m*. The letter has been previously published both in the *Theosophist* and in the First Series of this work.

As the Master has written in light blue pencil, the photographic reproduction is necessarily faint. If the reproduction is held before a mirror, Tookaram Tatya's writing in black ink, which has come through the thin paper, will be found faintly legible.

LETTER 2

The poor boy has had his *fall.* Before he could stand in the presence of the "Masters" he had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable things in which he had over-zealously taken part, bringing disgrace upon the sacred science and its adepts. The mental and physical suffering was too much for his weak frame, which has been quite prostrated, but he will recover in course of time. This ought to be a warning to you all. You have believed "not wisely but too well." To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about Karma but have hardly realised the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct — in the individual as well as in the collective body — which, ever wakeful, guards against conscious as well as unconscious deception.

K. H.



Letter 2

FOREWORD

As is well known, H. P. Blavatsky went to America at the direct command of the Masters, and, throughout all her time there, she was in constant communication with several of Them. At first, the detailed direction of her work was under the supervision of the Egyptian Brothers, of whom the chief is the Adept Who called Himself Serapis Bey. Associated with Him were others, among whom Tuitit Bey is referred to several times by H. P. B.

Colonel Olcott has not mentioned anywhere the date when he received this letter from the Brotherhood of Luxor. It is evidently among the earliest letters received by him, if not the first.

The envelope is addressed as follows:

O. G. L. pour Messager Special
Colonel H. S. Olcott,
au No. 7, Beekman Street, New York,
Etats Unis d'Amérique.

aux bons soins *de Madame H. Blavatsky*
F. G. S. ∴ R +

The envelope is of black glazed paper and the inscription on it is in gold ink, which is now some-

what faded. It is closed with a red seal, but the seal is not decipherable. The letter is written in gold ink on thick green paper. The letter is now in four pieces.

The letters of the Master Serapis several times mention John King. Under this name several entities seem to have played their part in the early days of Spiritualism. Spirits calling themselves "John King" still materialize, with the orthodox features, but they are fraudulent spirits, I think, utterly lacking in the distinction which was a characteristic of the genuine and original John King. Colonel Olcott mentions that John King was first heard of in 1850. According to Colonel Olcott, there were three John Kings: 1. "An elemental pure and simple, employed by H. P. B. and a certain other expert in the doing of wonders"; 2. "the earth-haunting soul of Sir Henry Morgan, the famous buccaneer"; 3. "messenger and servant — never the equal — of living Adepts." It is this third John King who is referred to in the letters of the Master. See *Old Diary Leaves,* vol. I, chap. I.

The Brotherhood of Luxor, which was directing H. P. B. and H. S. O., must be distinguished from "The Hermetic Brotherhood of Luxor." This was a spurious organization started somewhere about 1883. The papers about it in the Adyar records show that its principal agent in the U. S. A. was a certain "M. Theon, Grand Master *pro tem.* of the Exterior Circle."

This person's real name was Peter Davidson, who, in the secret instructions issued, signs himself "Provincial Grand Master of the Northern Section." The originator of this "H. B. of L." seems to have been a Hindu, Hurrychund Chintamon, at least one of the records says so. Whether this was the Hurrychund Chintamon of Bombay, who was in correspondence with the Founders in 1875, and who quarreled with them and with the Arya Samaj over funds sent by the T. S. to the Arya Samaj, I have no means of ascertaining. He seems to have had as fellow-workers Davidson and a certain D'Alton, *alias* T. H. Burgoyne. Burgoyne seems to have passed under several *aliases* and was sentenced in 1883 to prison for swindling under the name of Thomas Henry Dalton. Davidson, who was at the time in England, seems to have returned to America. It is not easy to understand how Thos. M. Johnson, the well-known writer and publisher of *The Platonist*, of Osceola, Mo., U. S. A., was brought into this quack organization. Writing in 1886, Mr. Johnson, in a letter now among the records concerning "H. B. of L.," adds to his signature an inscription showing him to be the President of the American Central Committee of the "H. B. of L." In 1875 when H. P. B. tried to found the Theosophical Movement, she had a definite seal, symbolical of the Brotherhood of Luxor, printed on her note paper. This seal of hers was imitated with modifications

by Davidson for use of the "H. B. of L." From some of the secret instructions, now among the records, of this organization, which Colonel Olcott rightly calls a "gudgeon-trap," it is evident that its "occult" teaching was distinctly allied to the questionable practices of the darker Tantric cult of India.

It is characteristic of the letters written to Colonel Olcott by the Master Serapis that often He gives the exhortation *"Try."*

All the letters of the Master Serapis, published in this Part I of this book, are at Adyar. Except one letter, they were all received by Colonel Olcott between the months of June and August, 1875.

LETTER 3

From the Brotherhood of Luxor, Section the Vth, to Henry S. Olcott.

Brother Neophyte, we greet thee.

He who seeks us finds *us*. Try. Rest thy mind—banish all foul doubt. We keep watch over our faithful soldiers. Sister Helen is a valiant, trustworthy servant. Open thy Spirit to conviction, have faith and she will lead thee to the Golden Gate of truth. She neither fears sword nor fire but her soul is sensitive to dishonour and she hath reason to mistrust the future. Our good brother "John" hath verily acted rashly, but he meant well. Son of the *World*, if thou dost hear them both. Try.

It is *our* wish to effect an opprobrious punishment on the man Child[1] and through thy means, Brother. Try.

[1] Dr. Henry T. Child. This person came before the American public in January, 1875, as an exposer of two American mediums, Mr. and Mrs. Holmes. Instructions were received by both H. P. B. and H. S. O. that Child himself was to

David[1] is honest and his heart is pure and innocent as the mind of a babe, but he is not ready physically. Thou hast many good mediums around thee, don't give up thy club.[2] TRY.

Brother "John" hath brought three of our *Masters* to look at thee after the seance. Thy noble exertions on behalf of our cause

be exposed, as he was their "ex-partner and show-manager" (*O. D. L.*, vol. I, p. 70). Colonel Olcott exposed Child thoroughly in his *People from Another World*. Says H. P. B. in her Scrapbook in one place: "Dr. Child was a *confederate*. He took money for Holmes' séances. He is a rascal." In another place in the Scrapbook, she writes: "Ordered to expose Dr. Child. I did so. Dr. is a hypocrite, a liar and a fraud."

[1] I have no clue who David is.

[2] The "Miracle Club," whose organization was announced in the *Spiritual Scientist* of May 27, 1875. H. P. B. writes of this first attempt to form a Society: "An attempt in consequence of *orders* received from T. B. ∴ through P. ∴ personating G. K. ▽. Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and Skeptics! Thy will, O, M.∴, be done! H. P. B."

Letter 3

Letter 3

now give us the right of letting thee know who they were:

Serapis Bey (Ellora Section)[1]

Polydorus Isurenus (Section of Solomon)

Robert More (Section of Zoroaster)

Sister Helen will explain thee the meaning of the Star and colors.

Activity and Silence as to the present.

By Order of the Grand .˙.

Tuitit Bey

Observatory of Luxor.
Tuesday Morning.
Day of Mars.

[1] Ellora is a series of rock-hewn caves, ten miles north of Daulatabad, and 225 miles northwest of Bombay. Ellora is still a "tīrtha" or place of pilgrimage, though it has now no reputation as an occult center. "In the rainy season a torrent flows at its foot and a great cascade pours over in front, so that the pilgrims can pass along a ledge behind it and bathe in the falling spray, believing that it is Gangā's holy stream falling over the great God's brow. For over a mile in length this scarp of rock is carved into monasteries and temples belonging to different sects, among the earliest being the Buddhist Visvakarma stupahouse already described." *A Handbook of Indian Art,* by E. B. Havell, p. 79.

FOREWORD

Looking back at the growth of the Theosophical Society from 1875, the figures of H. P. B. and Colonel Olcott tower head and shoulders above the other fifteen who nominally were the Founders of the Society. Several generations of Theosophists have believed that the Adept Brothers selected only these two, to be the pivot of the Theosophical Movement. A perusal of the letters of the Master Serapis shows that the Egyptian Brotherhood originally intended to make the nucleus of the Movement not two but three. The third person was a young American, Elbridge Gerry Brown, the editor of the *Spiritual Scientist*. Gerry Brown stood out from other spiritualists by a desire to understand the occult laws behind spiritualistic phenomena. It was the intention of the Egyptian Brotherhood that the Theosophical Movement should, as its first work, initiate a broadening and deepening of Spiritualism. While proof as to survival after death was most valuable, it was only one fact in a larger philosophy which the Adept Brothers intended to give to mankind. Gerry Brown evidently in the beginning responded to these ideals, for he placed his paper at the service of the Brotherhood. Both H. P. B. and H. S. O. not only contributed

articles but also much money to the support of the *Scientist*. This part of the plan, however, broke down. H. P. B. writes in two places in her Scrapbook No. I.

(1) Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor *diksha*. This proving of no avail, the Theosophical Society was established. The man might have become a *Power* but preferred to remain an *Ass*. *De gustibus non disputandum est.*

(2) The Editor and Medium which are Brown, has thanked us for our help. Between Col. Olcott and myself, H. P. B., we have spent over a 1,000 dollars given him to pay his debts and support his paper. Six months later he became our *mortal* enemy because only we declared our unbelief in *Spirits*. Oh, grateful mankind! H. P. B.

Gerry Brown went bankrupt in September 1878, owing money to both H. P. B. and Colonel Olcott. H. P. B. writes in the Scrapbook of the year:

A constant shower of abuse and sneering in *his* paper against us, and in other papers too, and bankruptcy to end the whole without a single line of acknowledgment, excuse or regret. Such is Gerry Elbridge Brown, the Spiritualist!

So Gerry Brown lost the great opportunity offered him by the Masters, of becoming one of a noble triad whom future Theosophists would ever hold in reverent gratitude.

It was with the failure of the Miracle Club, that the T. S. was born. Thus H. P. B. writes:

Orders received from India direct to establish a philosophico-religious society and choose a name for it, also to choose Olcott. July, 1875.

LETTER 4

. . . Try to see him alone, and devote the most of your time to him; on him depends the success of the spiritual movement, and the happiness as the welfare of all of you. . . .

SERAPIS

LETTER 5

. . . *Try* to win the *Bostonian* youth's confidence. Try to make him open his heart and his hopes to you, and forward his letters to the Lodge through Brother John.

SERAPIS

LETTER 6

TO OUR BROTHER HENRY, GREETING.

We have your reports, Brother mine; they have been read and filed. Our younger brother is shy and secretive, as you say, but

I have advised you of the same beforehand. His nature is sensitive and not unlike the Thibet Lotus—it shrinks and withdraws from the hand which tries to force open its tender petals. Besides that, he has secret pages in life's history and before him a future he cannot realise fully. The former is fast dying out and the thick shadows of oblivion are daily enveloping more the sad remembrances of the past. As for the latter, his unknown future, he knows not what to think or say. He struggles, hesitates and mistakes the whispering of fear for the prophetic warning of his Conscience—his Atma's voice. Brother mine, it is a hard task to you; but your devotion and unselfish zeal for the Cause of Truth should support and strengthen you. This cause—in your country—depends entirely on the closest unity between you three—our Lodge's chosen Triad—you, verily so, you three so utterly dissimilar and yet so closely connected to be brought together and linked in *one* by the never-erring Wisdom of the Brotherhood. Keep courageous and patient, Brother, and—forward!

SERAPIS

LETTER 7

Brother Henry—Greeting!

"*Be courageous and hopeful.*" Blessed words! The divine, ever working Law of Compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of good and evil. The above words *will* come back to thee, Brother. Thou hast created — happiness — and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by thine own hands, wilt thou one day seat thyself with thy beloved boys[1] and may be find rest for thy weary head.

Brother, wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages.

S.

[1] Two sons, Morgan Olcott, b. 1861, and William Topping Olcott, b. 1862.

LETTER 8

My Brother must try not to either lose or lessen the youth's confidence in him. He must therefore be kind, sympathetic and soothing with his erring soul; my Brother must try to open his erring soul to the monstrosity of his behaviour towards our Sister, to his *apparent* if not *real* ingratitude towards her who befriended him in such an unselfish manner. My Brother Henry must not be lenient, but on the contrary, purporting to be repeating the expressions of the Brotherhood of Luxor, let him know in the most undisguised way what opinion is entertained of him by those who read his most secret thoughts, and who, if they withheld the greater portion of what *they know* of him . . . did this but on account of. . . . . Brother Henry must add that sorry as he is for him, he cannot do anything for him without the permission of the Lodge, except to help his paper with his contributions; (that) he has no money, and if he had, could do naught without the orders of his chiefs; if the youth wants his paper to

be saved from failure he has to turn for help to her whom he wronged so cruelly.

He must repent and suffer . . . . If Brother Henry succeeds in arousing repentance in his callous Atma, he will have saved a soul; if he fails, all hopes for the youth's future will be blighted and the wisdom of the Lodge will provide otherwise.

God's blessing upon thee, Brother mine.

S.

FOREWORD

The letters which follow, all written by the Master Serapis, deal with certain incidents in the life of H. P. B., of which there has been scarcely any mention. Colonel Olcott describes in *Old Diary Leaves* the Philadelphia marriage of H. P. B., but evidently he has forgotten the true reason for it, for the account he gives of H. P. B.'s explanation of it differs from that given by the Master S. The man whom H. P. B. married was little better than a workman. He had lately come to America from Tiflis in Russia, and had built up a small business as an importer and exporter. He was sincerely drawn to Spiritualism, and evidently in the beginning was desirous of helping H. P. B. to carry out her great schemes to found a spiritual philosophy. On the strict understanding that his privileges as husband would only consist in making a home for her, so that she might carry out the plan of the Brotherhood, H. P. B. married him, though a woman of her aristocratic nature must have felt intensely humiliated to be linked to such a peasant. There was a stipulation that, even though married, she should retain her

own name of Blavatsky. After H. P. B. left him, he obtained a decree of divorce, so that when she started for India, the sad incident of the second marriage was utterly closed.

Throughout these letters about H. P. B., there are several references to the "Dweller on the Threshold." This mysterious phrase occurs in *Zanoni*. It is evident that challenging the Dweller, and risking one's very existence in the process, is one of the trials of the Initiate. There is no clue in the letters showing of what type were the dangers which confronted H. P. B., so that her very life was at stake.

These letters to Colonel Olcott from the Master S. mention incidents in H. P. B.'s inner life. As none have a right to peer inquisitively into the workings of the soul, I have omitted all references to such incidents, extracting out of the letters only such teachings as seem to me to have value to earnest students.

Five of the letters of the Master Serapis were received through the post, and their envelopes still remain, and bear the postmark. Four of them were posted in Philadelphia and one in Albany. Colonel Olcott received them in New York at his house, or in Boston care of the Postmaster. Seven of the letters are written on green paper with black ink.

LETTER 9

BROTHER, GREETING!

I heard your appeal, Brother mine, but could not answer it as promptly as I would, being engaged at that moment elsewhere. The time is come to let thee know who I am. I am not a disembodied spirit, Brother. I am a living man, gifted with such powers by our Lodge as are in store for thyself someday. I cannot be otherwise with thee but in spirit, for many thousands of miles separate us at present. Be patient and of good cheer. Brother John has advised me of thy letter to him. You wrong the poor fellow, Brother mine. You chide him for what is no fault of his. He did *try* to find you the books, but the library of the man "who knows but cannot"[1] is full of bad efflux; the magnetic effluvia was too strong for John, it was contrary to his nature and thus he could not see. The *Dweller* was at work, trying to poison your heart with black doubt and bring you to mistrust our good John. You have pained

[1] I cannot trace to whom this refers.

him greatly, for if attached otherwise to earth and sharing largely in frail men's imperfections, still our Brother John is true and noble in his heart, and incapable of deceiving wittingly a friend. You wrong likewise in thought our Sister. If vain and proud in many instances, not so with you; she is too just to attribute to her own credit, what you in your unselfish, noble exertions *try* to do for the Cause; her heart feels warm and devoted to thee, Brother. She feels unhappy, and in her bitter hours of mental agony and sorrow looks to thee for friendly advice and soothing words of comfort. Devoted to the Great Cause of Truth, she sacrificed for it her very heart's blood; believing she might better help it, if she took a husband whose love for her would open his hand and make him give freely, she hesitated not but tied herself to him she hated. The same law of compensation that brought her to accept this *crafty* youth [1] . . .

Her cup of bitterness is full, O Brother. The dark, mysterious influence is overshadowing all . . . . Tighter and tighter is

[1] The husband.

drawn round them the pitiless circle; be friendly and merciful to her, Brother, . . . and leaving otherwise the weak and silly wretch, whom fate has given her for husband to his desert, . . . pity *him* — also him who, by giving himself up entirely into the power of the *Dweller,* has merited his fate. His love for her is gone, the sacred flame has died out for want of fuel, he heeded not her warning voice; he hates *John* and worships the *Dweller* who holds with him communication. At *his* suggestion, finding himself on the brink of bankruptcy, his secret design is to sail for Europe, and leave her unprovided and alone. Unless we help him for the sake of her, our Sister, her life is doomed and for her her future will be poverty and sickness. The laws which govern our Lodge will not allow us to interfere with her fate, by means that might seem supernal. She can get no money but through him she wedded; her pride must be humbled even before him she hates. Still, there are means left at our disposal to provide for her, and through her benefit yourself and Cause. Brother John has cleverly worked for her sake in her native

place.[1] The chiefs of the government have sent him orders; if he fulfills them there are millions in the future in store for him. He has no money and his brains are weak. Will my Brother *try* to find him a partner? Mary Olcott's[2] brother has a relative, a nephew, but John can do naught with him. Prepare to visit her in a few days—as soon as I impress you; but whatever you do with him, or for him, *secure yourself a sum of money* from the first. He will readily give you notes for any amount to be payable at future days provided you find him a partner with gold and silver. Money is best with you, in your hands, and you must have a hold on the youthful wretch, for the sake of the Cause, of yourself who need it for your boys, and her, our Sister. Let the transaction be executed at your discretion and pleasure. Does my good Brother Henry understand me, does he realise what I mean? I am a poor hand at business and all of the above is suggested by Brother John.

I have said. The holy Blessing be with you. S.

[1] Russia.

[2] Presumably Colonel Olcott's wife, Mary Epplee Olcott.

LETTER 10

I followed you, Brother mine, all the day of yesterday. My sympathy was with you and you have the approval of the Brotherhood. As I have said before, the rules of the Lodge are positive. The three of you[1] have to work out your future yourselves. Our Sister's present is dark but her future may be bright yet. All depends on *yourself* and herself. Let your Atma work out your intuitions. Follow your soul's suggestions and you will enter the wished for port, the so desired object will be attained, and the future of three immortal souls well acted.[2] You must not part with Elena if you desire your initiation. But through her you may be enabled to conquer the trials of initiation. They are hard and you may yet despair more than once, but do not *I pray thee*. Remember some men have toiled for years, for the knowledge you

[1] H. P. B., H. S. O. and E. G. Brown.

[2] "Well acted"—this is the best I can make of the two words.

have obtained in a few months. Fear not, *immortal* man, scorn the evil whispers of the double-visaged Janus called public opinion. Remain firmly linked together and *Try* to inhabit the same places where her fate guided by the wisdom of the Brotherhood may lead her to. *Try* to secure for yourself a good situation. *You will succeed.* Try to help the poor broken-hearted woman and *success* will crown your noble efforts. Sow healthy grains and choose your soil and the future will reward you by unexpected harvests. Have faith, Brother mine, and when the least expected your eyes may open to such a glorious sight as would dazzle any ordinary mortal. *Try* to help her find the money needed . . . . for the 3rd of next month; give her a chance of showing . . . her noble disinterested generosity and who can tell what may be the result. Her money is certain to return into her hands—it will be easy for you to find that loan for her on such security. O poor, poor Sister! Chaste and pure Soul —pearl shut inside an outwardly coarse nature. Help her to throw off that appearance of assumed roughness, and any one might well

be dazzled by the divine Light concealed under such a bark.

My brotherly advice to you REMAIN IN BOSTON. Do not forsake her cause, your own happiness, the salvation of your younger brother. *Try*. Seek and ye will find. Ask and it will be given ye. Use your will power and may the benediction of Truth and the Divine Presence of Him the Inscrutable be upon thee and help thee to open thy intuition. Watch over her, Brother mine—forgive her her outburstings of passion, be *patient*, *merciful*, and charity bestowed on another will return to thee a hundredfold nobly.[1]

Brotherly love and greeting to thee,

SERAPIS

LETTER 11

My Brother is wise in not allowing the bright flame of his Faith ——[2] to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My

[1] The best I can make of the word.

[2] Follows one word which I cannot decipher.

Brother understands that once the germs are sown they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards, and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . done; depart from hence in peace and *try* to utilise thy time. Brother John will see to the Philadelphia problem[1]; she must not be allowed to suffer through the impurity and disillusion of character of the miserable wretch. She *may* in her despair and present straightened circumstances be tempted to return to Philada. and her spouse. *Do not* allow her to do this, Brother mine. Tell her you are both going to Phila. and instead of that take the tickets to New York City, NOT FURTHER. Once arrived in that port, find for her a suitable apartment and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for

[1] H. P. B., before she left the husband, was living in Philadelphia.

if she finds herself once for a few hours with that polluted mortal her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philada., allow her not, use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time. If you succeed to bring her out before the world in her true light, not of an adept but of intellectual writer, and devote yourself both to work together the articles dictated to her, your fortune will be made. Make her work, install her, lead her in practical life as she must lead you in the spiritual. Your boys, Brother mine, will be provided for, fear naught for them, devote yourself to your main object. Clear out the paths of both of you for the present which seems dark, and let the future take care of itself. Use your intuition, your innate powers, *try*, you will succeed, watch over her and let her not come to harm, our dear Sister who is so careless and thoughtless

for herself. She must have the best intellects of the country introduced to her. You must work both on their intuitions and enlighten them as to the Truths. Your distant future is at Boston, your present in New York. Lose not a day, *try* to settle her and begin your new fruitful lives together. Keep your room, you may feel me there some time, for I will be with you every time your thought will be upon me and when you need me. Work hand in hand, fear not the immoral man who claims her, his hands will be tied. She must be honored and respected and sought by many whom she can instruct. *Try* to dissipate in her her gloom, her apprehensions for the future, for they interfere sadly with her spiritual perceptions. The germs will grow, Brother mine, and you will be astonished. Patience, Faith, Perseverance. Follow my instructions — let her regain her serenity through you. She will make you acquire knowledge and fame through herself. Do not let her despond one moment, the dreaded ——[1] she passed will bring their reward. God's blessing be upon you, and in your hours of

[1] Follows a word which I cannot decipher.

black despondency think of me, mine Brother, and I will be with you. *Try* to have her settled by *Tuesday Eve*—and wait.

SERAPIS

LETTER 12

TO OUR BROTHER HENRY,

Our Brother should have received the forwarded messages long before they reached him, were it not for the feverish curiosity which got hold of our Sister to know of the contents therein enclosed, by which wrong act she delayed the swiftness of the messages arrested in their course by the strong *will power* thrown over them. We forgive her for she suffers intensely . . .

Brother Henry must analyse the said letter and comprehend the true spirit of it, giving us his impressions as he understands them. By doing this he will give the Lodge an insight of his own faculties of analysis and intuition . . . Our Sister has just mailed a letter to her Brother Henry in which he

will find enclosed an obligation signed by her to the sum of $500 . . . her donation.[1]

. . . in case of death. The possible emergency of such a case is no idle talk of our noble Sister. The *Dweller* is watching closely and will never lose his opportunity, if our Sister's courage fails. This is to be one of her hardest trials . . . an *Ellorian* — eternal and immortal is her Augoeidos.

We must leave the rest to the wisdom of our Brother, to the suggestions of his Atma and the devotion he may bear the Cause. He may be PROMPTED, never *ordered* — *"A Rosicrucian becomes and is not made."* Our Brother's mission cannot be completed or accomplished during his first stay in the Boston city. Let him plan the ground and prepare it for the reception of our Sister . . . *if she survives the trial. For on good will to her and on the intensity of magnetic thought concentrated on our Sister much of her safety will depend in the perilous descent to the* ——.[2] Thou knowest not yet, O Brother mine, of all

[1] To the *Spiritual Scientist*.

[2] Word undecipherable.

the mysteries and powers of thought, yea, of human thought, my Brother . . . and our Sister will be saved!

Her letter to thee and thy own knowledge of human heart must inspire thee, O Brother, with the words best adapted for this plan. . . . how dangerous for her will be the achievement of her duty and how likely to expect for both of you to lose a sister and a—Providence on earth.

The great Spirit be with thee, Brother.

SERAPIS

LETTER 13

She must encounter once more and face to face the dreaded one she thought she would behold no more. She must either conquer —or die herself his victim.

. . . how solitary, unprotected but still *dauntless* she will have to face all the great perils, and unknown mysterious dangers she *must* encounter . . . Brother mine, I can do naught for our poor Sister. She has placed herself under the stern law of the

Lodge and these laws can be softened for none. As an Ellorian she must win her right . . . . The final results of the dreaded ordeal depend on her and on her alone and on the amount of sympathy for her from her two brothers Henry and Elbridge, on the strength and power of their *will* sent out by both to her wherever she may be. Know, O Brother, that such will power strengthened by sincere affection will surround her with an impenetrable shield, a strong protecting shield, formed of the combined pure good wishes of two immortal souls—and powerful in proportion to the intensity of their desires to see her triumphant . . . and if she returns triumphant and alive . . . Pray, both of you, for our Sister, she deserves it.

God's blessing on thee, Brother.

SERAPIS

LETTER 14

GREETING TO THEE, BROTHER HENRY,

It is a sad thing to see the sufferings of our poor Sister; but what can we do? . . .

Let her poor blind heart feel more hope than it actually does. For on the state of her feelings and happiness is based your own future welfare, knowledge and subsequent initiation. The policy of you and she must be based hereafter on the following principles . . .

Lose no time for her case is desperate . . Pity her, Brother mine, and do not abandon the poor woman. Thy reward will be great and sweet will be the fruits of the heavenly plant of Mercy and Charity. Be cautious and ponder it, talk the matter *over with her tonight*. I will inspire our poor Sister . . . Shall we try, Brother mine? Repeat every particular to our Sister. I will psychologize her and you will find her more reasonable. If she speaks of herself as a *third* person in her conversation with you, pay no attention.

God's blessings on you.

SERAPIS

LETTER 15

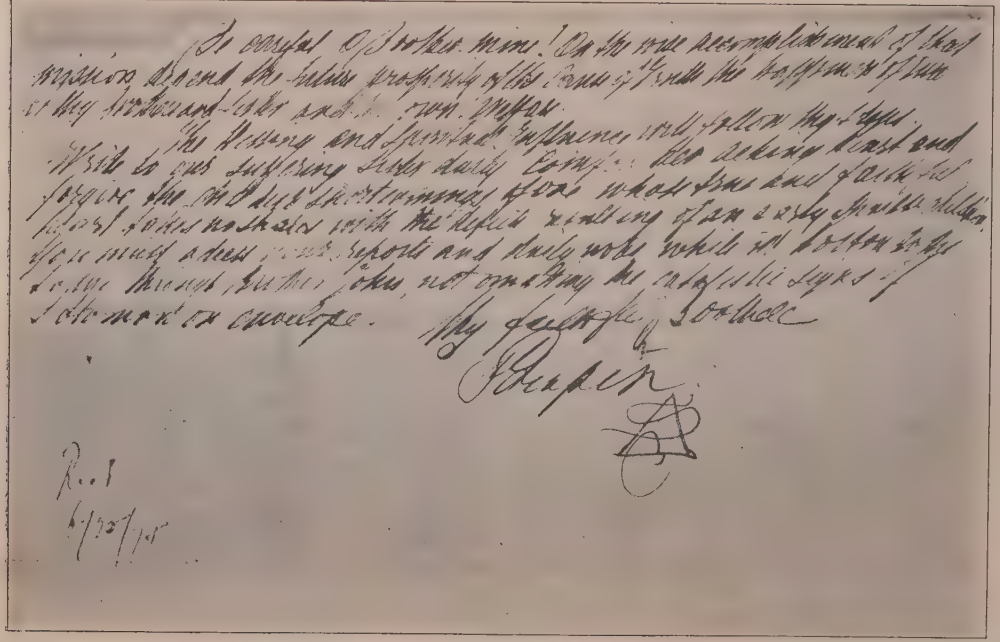
Upon returning from the office know the Brotherhood will be assembled in her room,

and seven pairs of ears will listen to your reports and judge of the progress your Atma does in relation to intuitional perceptions. Heed her not when she will tell you that your words do not interest her; go on, and know you are talking in the presence of your Brethren. When needed they will answer you through her. God's blessing upon thee, Brother mine.

SERAPIS

LETTER 16

People must respect her purity and virtue for she deserves it. Brother Henry must have the Wisdom of the Serpent and gentleness of a Lamb. For he who hopes to solve in time the great problems of the Macrocosmal World and conquer face to face the Dweller, taking thus by violence the threshold on which lie buried nature's most mysterious secrets, must Try, first, the energy of his Will power, the indomitable resolution to succeed, and bringing out to light all the hidden mental faculties of his Atma and highest



Letter 16

intelligence, get at the problems of Man's Nature and solve first the mysteries of his heart.

Be careful, O Brother mine! On the accomplishment of that mission depend the future prosperity of the cause of Truth, the happiness of thy Sister and thy own welfare.

The blessing and spiritual influence will follow thy steps. Write to our suffering Sister daily. Comfort her aching heart and forgive the childish shortcomings of one whose true and faithful heart takes no shares with the defects resulting of an early spoilt childhood. You must address your reports and daily notes while in Boston to the Lodge through Brother John, not omitting the cabalistic signs of Solomon on envelope.

Thy faithful brother,

SERAPIS

LETTER 17

The Lodge is well acquainted with our Brother's qualities, and it is those higher faculties of analytical reasoning and our

Brother's powerful gift of extracting spiritual truths from the dead letter of seeming contradictions that compel us thus to trust his spiritual intuitions for the accomplishment of this delicate mission . . .

God lead thee, Brother mine, and may He crown thy noble efforts with success.

Brother Henry must report every night, and having presented his opinion of the work of the day, mail it to the address of our good Brother John, encircling the signs of the envelope with the seal of King Solomon thus:[1]

SERAPIS

LETTER 18

Send forth Atma's most divine emanations, proceedings of that God-like sentiment—the love of mortal man for its fellow creature in its higher spiritual expression and concentrating them . . . find . . . the means of benefiting humanity by the practical application of the Sephiroths of Love, Mercy,

[1] A symbol is here given.

Justice, Divine Charity and boundless Self-abnegation. The microcosmical application of these will but the better enable . . . to comprehend the mysterious laws of attraction in their macrocosmal shape. Purity of earthly love purifies and prepares for the realisation of the Divine Love. No mortal man's imagination can conceive of its ideals of the divinity otherwise but in the shape familiar to him. One who prepares for solving the *Infinite* must solve the *finite* first.

The Ideal of the Spiritual can penetrate only through the imagination which is the leading path and first gate to the conceptions and impressions of the earthly Atma.

SERAPIS

LETTER 19

Know, O Brother mine, that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male

and Female Principles—the microcosmal reflection of the first condition of Creation. On such a union angels may well smile! But they are rare, Brother mine, and can only be created under the wise and loving supervision of the Lodge, in order that the sons and daughters of clay might not be utterly degenerated, and the Divine Love of the Inhabitants of Higher Spheres (Angels) towards the daughters of Adam be repeated. But even such must suffer, before they are rewarded. Man's Atma may remain pure and as highly spiritual while it is united with its material body; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two. . . .

SERAPIS

EXTRACTS FROM LETTERS

(A)

The law of compensation can reward but those *who have* resisted the cruel stings of earth-born desires. Where there is no tempta-

tion, the merit of withstanding its feeble voice is null and cannot claim its reward.

(B)

We fear but whom we hate or love. We avoid but those who repulse us or *attract* us too much. *We never avoid those for whom we feel indifferent.*

(C)

. . . the greatest of all living crimes—*Suicide.*

(D)

Understand how *great,* how *sublime* is the role of one, through whom thousands of minds are enlightened, their *faith* strengthened, and the immortal happiness of future life warranted and proved by the best scientific minds with mathematical exactitude.

LETTER 20

I pray thee, Brother mine, to take necessary steps to adjourn the meeting until Satur-

day which will be. Sister[1] has a labour to perform. Be *friendly* to the English seer Emma,[2] for she is a noble woman and her Soul hath many gems hidden within it. Begin not without our Sister. Unto the regents of Light I send for thee my prayer.

SERAPIS

[On the back, in Latin:]

Sub pretextu juris summum jus saepe summa injuria, Frater; suaviter in modo, fortiter in re. Tantaene animis coelestibus aut vere adepti IRAE?

In Nomine

ABΛANAΘABΛA
CEMEC EIΛAM

[*Translation*: Under pretext of justice, a strict application of law is often the gravest injury, Brother. Be gentle in manner though resolute in execution. Can such Wrath towards divine souls befit one fully proficient? In the Name of Ablanathabla Semes Eilam.[3]]

[1] H. P. B.

[2] Emma Hardinge Britten, the spiritualist, one of the seventeen who founded the T. S.

[3] Ablanathabla — "Thou art the Father"
Semes Eilam — "eternal Sun."

FOREWORD

The short letter which follows is not in the narrow and pointed script of the Master Serapis. The script is round and large. It will be seen that the language is defective. On the other hand, the letter evidently refers to a picture of the Master Serapis which is among these early letters. It is painted on thin paper, and its size is three and a half by two and five eights inches. It is drawn in pencil, and painted with a brush in a brown which is now faded. The background is blue. The picture shows an ascetic face, somewhat resembling Cardinal Manning's, with brown flowing hair and short rounded beard. The Master wears a triangular jewel, within it a radiating sun surmounted by a cross, and at the apex of the triangle a crown and stars.

At the back of the letter, Colonel Olcott has written in pencil: "Found stuck behind corner of Apollo's picture Nov. 23/76. Got a frightful scolding that morning because Judge handled the picture."

LETTER 21

Patience, good friend, work[s] miracle[s]. Patience severe teacher[s] themselves will soften. I thank Mr. Olcott for the benevolent honour done my unsuccessful face.

[Signature in Script]

LETTER 22

The *lost one*[1] is restored in its proper place. The gueburs made it invisible out of malice.

Brother mine, he who cares for the opinion of the multitude will never soar above the crowd.

Serapis

[1] Refers to the Rosicrucian Jewel of the 18th Degree, which H. P. B. possessed, and which is now the property of Dr. Annie Besant. It is said to have belonged to Cagliostro.

FOREWORD

The document published next is not in the script of the Master Serapis, except the words, "Translation correct. Serapis," which are in red pencil at the bottom. This document, and one later regarding the *Theosophist*[1], also from the Master, are in the rounded script of Letter 21. Perhaps some pupil wrote, and the Master only signed.

Evidently some situation had arisen, which necessitated paternal advice, and it was given in the form of quotations. Colonel Olcott writes in pencil at the back: "Appeared fastened to wall of my room, Aug. 16, 1876, while I was in the room alone."

[1] Letter 29.

LETTER 23

THREE SENTENCES FROM DHAMMA PADAM

One from Sutras

Daily Observances

XXII. He who hears his brother reviled, and keeping a smooth face leaves the abuse unnoticed, tacitly agrees with the enemy, as if he admitted the same to be proper and just. He who does it is either mouse-hearted, or selfishness is at the bottom of his heart. He is not fit as yet to become a "companion."

LXI. Revenge is sinful and throws the "companion" in the embrace of and power of Zahak. He who permits his left hand to be polluted with dung without immediately wiping it with his right cares little for the cleanliness of his whole body. What constitutes the integral?—Parts. Of what is composed a human body?—Of limbs. If one limb cares not for the appearance of another limb, is not Zahak ready with trowel and brush to blacken the whole? Such a "companion" is not ready to become a Brother.

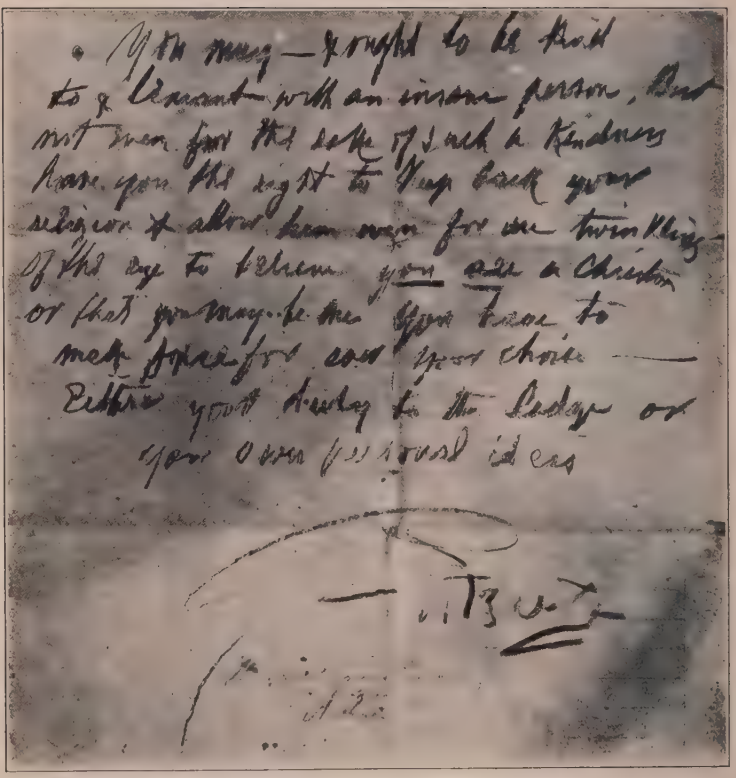
XXXI. It is easy to destroy the poisonous houâbà in its first germination. It is difficult to arrest its progress when once allowed to mature. Its unhealthy emanations will fill the atmosphere with miasms. It will spread and infect its healthy brethren and cause the limpid waters of the lake to stagnate and dry. Avoid the houâbà and its husbandman, Beloved.

LXXII. It is as difficult to become a Buddha as to find the flowers of Udumbara and Palaça along the highway. It is easy to *try*, and even follow the path of Buddha.

Translation correct.

SERAPIS

Among the many Adepts who used H. P. B.'s body when she was writing *Isis Unveiled* and *The Secret Doctrine*, is one Who was called "the Old Gentleman." Her diary of 1878 several times refers to Him, either as Narayan or by a symbol which He used as His signature. The letter which follows is the only one in this Adept's script. H. P. B. writes, at the bottom of the letter, in blue pencil (which is very faint in the reproduction): "the old gentleman your Narayan." The letter is written in red pencil. The incident, to which the letter refers, is nowhere recorded. The Master was living in 1885 not far from Madras, when T. Subba Row and C. W. Leadbeater visited Him. A letter to the *Theosophist* from Him in 1882, refuting the accusations against the Founders of Swami Dayanand Saraswati of the Arya Samaj, appears in the June Supplement, pp. 6—8. It is dated "Tiruvallam Hills, May 17," and signed, "One of the Hindu Founders of the Parent Theosophical Society."



Letter 24

LETTER 24

You may—and ought to be—kind to and lenient with an insane person. But not even for the sake of such a kindness have you the right to keep back your religion, and allow him even for one twinkling of the eye to believe *you are* a Christian or that you may be one. You have to make once for ever your choice—either your duty to the Lodge or your own personal ideas.

[Signature in Script]

FOREWORD

The letter to Colonel Olcott, Letter 3, from the Brotherhood of Luxor, is signed by Tuitit Bey. He is mentioned several times by H. P. B. and I believe she traveled with Him in Egypt during her early wanderings. There is one letter of H. P. B., to Colonel Olcott, at the bottom of which appears in bold writing: "Approved. Tuitit Bey." He uses sometimes a striking seal, which is stamped in black, as is shown in Letter 3. When the Founders were passing through the Suez Canal, Colonel Olcott writes in his Diary, February 3, 1879: "The venerable T . . . B . . . passing near the canal sends me His greetings."

The short note which I print is cut off from the foot of a letter, which no longer exists. From a very slight indication, two dots and a stroke which remain, I should presume that the main letter was from the Master Serapis. At its foot appears, in a handwriting which I think is Tuitit Bey's, the letter which follows. After the word "Try," there is a design in black, white, and brown, a small figure with rays encircling the head, and some symbols. The letter is not signed, but bears the oval seal of Tuitit Bey, as in Letter 3.

LETTER 25

To be published in the *"Scientist"*—printed in Pamphlet form and sold for the benefit of the paper. Try. *Her* duty to pay for it — *yours* to suggest it and help her.

[SEAL]

PART II

LETTERS TO H. S. OLCOTT

1879 — 1884

FOREWORD

Before anyone reads the letters which follow[1] written by the Masters to Colonel Olcott, it is desirable not to misjudge his character. Several of them are reprimands, and one would therefore suppose that Colonel Olcott was inefficient. The reverse was the case. Just because his own Master had perfect confidence in him, I place as the first letter one which is out of due order in the series. There was no finer servant of the Masters; he was flawless in his devotion to Them and to Their work.

But Colonel Olcott had striking limitations. He could not break himself of the long established habit of judging from externals. Though he had absolute proofs that H. P. B. was an occultist, and that she was the agent of the Masters and was carrying out Their instructions, again and again he judged from externals, instead of suspending his judgment, when his mind was confused. He had had enough experience of H. P. B. to know that H. P. B. never acted without good motive. On matters of business and

[1] Other letters to Colonel Olcott from the Masters will be found in the First Series of this work.

administration, his judgment would in most cases be superior to hers; but she was never trivial, and even her most wayward fancy had some good reason. Yet often he misjudged her and, as we see from the letters, he had to be constantly reprimanded for it by the Masters.

The fact that he was so severely reprimanded is a high proof of the great value set on his work by the Masters. He had earned the right to be given direct orders, even if sometimes they came as reprimands. If to us the reprimands seem utterly crushing, they were not so to him, for a reason which few of us will fully realize. To him his Master was not a mere "Master." Always to Colonel Olcott the Master M. was his *father,* not in any symbolical or allegorical way, but in a tremendously real way. The utter trust and reliance of a passionately devoted son toward an ideal and adored father was the feeling which ever flowed from him to his Master. Hence the reprimands were not by a master of a pupil or servant, but by a father of a trusted son. The Master M. was always to him "my dear Father," as he writes in his Diaries, and Colonel Olcott saw nothing irreverent in thinking of or calling his Master "Daddy" and "Dad."

There was a boyishness in Colonel Olcott which made him greatly lovable, but which grated on people who were accustomed to more formal and conventional

behavior. He could not help seeing a joke, nor, sometimes, from springing one. He saw nothing undignified in the President of the Theosophical Society singing, in moments of relaxation, a comic song. His seeming want of reverence did sometimes give people a shock. Thus, on the way out to India, as the ship came through the Suez Canal, he remembered the turban which his Master had given him in New York. He writes in his Diary, on February 3, 1879: "Light clothing and pith hats appear. I mount M.'.'s puggaree and feel dutifully respectful in consequence, thus attired am said to resemble my parent." Similar too was his habit in New York of signing himself "M.'. Junior." Such actions were not irreverent; he was too filial towards his Master ever to dream of irreverence towards Him. But his conception of his Guru was utterly different from that of H. P. B.

Colonel Olcott had very great capacities of an executive nature. Though he lacked an understanding of the deeper phases of occultism, he was an efficient occultist nevertheless, because he was one-pointed. He lived for the T.S., and the organization under his direction grew with a rapidity which it would not have had but for him. Yet how much he could have made matters easier for H. P. B. and for the work, had he but understood her complex nature, is evidenced by some of these letters.

One cause of misunderstanding between H. P. B. and Colonel Olcott was due to the difference in the objective before their minds. Colonel Olcott thought of the Society as an organization for developing Brotherhood and religious tolerance. H. P. B. thought of it not in that light alone, but also as a recruiting camp for chelas who, after occult training, would carry on the work from generation to generation. The T.S. was to her first and last an agent and instrument for all possible plans of the Masters. Colonel Olcott, however, saw no particular use in bringing occult ideas to the front, and especially the idea of discipleship, for he scented danger to the Society in the private relations which H. P. B. might have with members as teacher to pupil. On the other hand, H. P. B. clearly saw that without a definite nucleus of chelas pledged to carry out the orders of the Masters, the Society would become merely one more philanthropic organization. This divergence in objective became most marked after the Coulomb attack in 1884. Colonel Olcott almost went out of his way to ignore the occult basis of the Society; so far did he go that, about 1888, the Master K. H. told H. P. B. that "the Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so

far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit; but he has misapplied that kindness."[1]

It was to prevent the Society falling to pieces later, that H. P. B. finally revived the original idea of a secret nucleus to the Society, and established the "Esoteric Section of the Theosophical Society." Colonel Olcott's suspicions of an *imperium in imperio*, which H. P. B. might thus create in the Society, was only put to rest by his receipt of instructions on August 22, 1888, from Master K. H., while on his way to London on S. S. *Shannon*.[2]

These two, H. P. B. and H. S. O., alone out of the seventeen who founded the T. S., stand out as having lived for, and died in, the Society which the Masters ordered to be founded. W. Q. Judge might have earned the same place to the gratitude of all Theosophists, but for his grievous blunder in breaking up the Society, and then proclaiming his seceding organization as the original Society, and disowning the

[1] H. P. B.'s memorandum of this talk with the Master is at Adyar. There is much more of a personal nature which I omit.

[2] This is Letter XIX in the First Series.

Parent Society. By right of perfect service rendered, only H. P. B. and H. S. O., out of the seventeen, have become the "Founders," in the hearts of Theosophists. Even by 1882, the Masters spoke of these two only as the "Founders," and H. P. B. and H. S. O. will remain the "Founders" for all time.

Two temperaments as wide apart as the poles were those of H. P. B. and H. S. O. Yet they were chosen to work together. Often though each found the other's way of working irksome, yet it was a glimpse of the truth which H. S. O. records in his Diary, December 11, 1880: "At 4, L——[a nickname he had for H. P. B.] arrived by the slow train, and we were very glad to see each other. We can work best together." The result of their joint work is the T. S. today.

LETTER 26[1]

At Upasika's prayer, I hereby state the following facts: No letter blaming Henry Olcott, accusing him of incompetency, or entrusting the management of the T. S.'s affairs to Mr. S. G. L. Fox,[2] has ever been sent by me, or received by him, whether in London or elsewhere.

The last page of a long business letter written in Octr. 1884 and addressed by me to Upasika—a woman who served me faithfully —contained a para (2-3rd of a page) concerning Mr. L. Fox; and agreeably with her instructions, she sent it to the latter asking for it back and burning it. The rest of my letter was not shown nor has he been allowed

[1] I have not been able to see the original of this letter, which is now in North India. A friend has procured for me a copy. In several places I feel sure the transcription is inaccurate.

[2] In the transcription, the name appears as Mr. S. Y. L. Luf, which I take to be a misreading for Mr. S. G. L. Fox — Mr. St. George Lane-Fox, who was in India when the Coulomb attack was started, and who returned to India in 1885. He was a member of the Board of Control of the T.S. when both the Founders left for Europe in 1884. He testified to the genuineness of the phenomena which he witnessed, and is still loyal to the memory of H. P. B.

to either see or touch it. Therefore he knows nothing of it. In the aforesaid para he was told of the advisability to return forthwith to India for purposes of influencing in the right direction the disturbed minds of the Anglo-Indian *bara-sahabs*[1] and thereby helping his own (L. Fox's) karma. It is for this purpose — no other — that he was asked to go. Any other construction made upon what was written (by Mr. L. Fox or any one else) is false.

It is my desire that any one, who heard Mr. L. Fox blame the "founder" Olcott, those who have listened to the cruel words of censure directed again at Henry Olcott by Mr. L. Fox, should now hear too what I have to say of him.

If Henry has erred, it is because he is human, and being human, often believed in false and foolish advisers more "incompetent" than he whom they so blamed.

If he is "ignorant" of many things, so are his accusers, and because he remains still *uninitiated* the reason for which is very plain: to this day he has *preferred* the *good* of the

[1] Hindustani for "big folk."

many *to his own personal benefit.* Having given up the advantages derived from steady, serious chelaship by those who devote themselves to it, for his work for other people — *these are those who now turn against him.*

Let Mr. S. G. L. Fox know what I now say: whatever Henry Olcott's shortcomings we are well pleased with, and *thank him.* Let it be known to *all* what I think, and now state [under] my own signature. Henry Olcott has served and followed his Master "to the last gasp with truth and loyalty." As another great but erratic English genius truly puts it, "Fools are they who believe in every lying report and have not the energy to admit it; fools they who *disbelieve* in such and have not the courage to proclaim it. Shy and cowardly, vicious and hypocritical those whom calumny can alarm or who will lend a willing ear to it. 'Looks like truth'—they say; does it? Do they forget that 'a lie is never more successful than when she baits her hook with truth'?" Fools, fools! who do not see that all Asura-dugpas are at work

for the destruction of the Society,[1] their only, their last enemy of Salvation on the present troubled waters of Kali-yug! Blind are they who see and perceive not. Their karma is spun; but what Masters can or *shall* help those who refuse to help themselves.

M.·.

[1] The attack of the Christian Missionaries using the Coulombs, with the subsequent denunciation of H. P. B. as a fraud by the Society for Psychical Research.

FOREWORD

All the letters of the Master M., which Mr. Sinnett and others received from 1881 onwards, are in a script which the Master Himself has acknowledged as sometimes difficult to decipher. But before 1881, the Master used another script, a specimen of which is given in Letter 28. This earlier script is small and neat, easy to read. There is evidence that at this time He used a third script, though only once, and this is shown in the brief Letter 34.

There is a great mystery, not yet solved, as to the use of various scripts by the Masters and Their pupils. Not all the letters were precipitated by the Masters, as H. P. B. has clearly explained. Some were precipitated by chelas, on general instructions from the Masters. Some of the Masters knew European languages; others did not. The Master M. at this time knew no English at all, and when writing had to use the translation of His thought in the brain of some pupil, like H. P. B., Colonel Olcott and others. Sometimes He took the language from the brain of the Master K. H.

The letter which follows, though signed by Him, appears to me to be a letter written by one of the

pupils. It is in the neat legible script referred to above.

Regarding the financial straits of the Founders at this time in India, referred to in the letter, it must be remembered that they had to provide money for their maintenance by their own efforts. H. P. B. earned an income by her articles to Russian papers. Some of these appear as the book *From the Caves and Jungles of Hindustan.* Before leaving America, Colonel Olcott had made arrangements to be agent in India for several American firms. In the first three years in India, before the *Theosophist* and the sale of books gave a small but dependable income, he was constantly trying to work up a business as an agent. References are found in his Diaries to repeated visits to Bombay firms, and to the exportation of tiger-skins and Indian curios and to the importation of clocks. Damodar K. Mavalankar, when he joined the Founders, gave all he could, which, however, was not much. He gave H. P. B. a horse and carriage. On April 13, 1881, when accounts were made up, it was found that, from December 1, 1878, to April 30, 1881, there was a balance *against* the Society of Rs. 19,630, which of course had been contributed by the Founders.

Letter 27 was received on June 11, 1879, when evidently prospects looked very gloomy to Colonel Olcott. Six weeks later he received the depressing

news from New York that he was cheated out of his $10,000 fee in the "Albany insurance case," and that he would have no share in a silver mine upon which he had calculated.

LETTER 27

COLONEL H. S. OLCOTT,

Since you have arrived at the conclusion that it was an "act of lunatics" to leave your country and come here in the way you did, presumably upon the representations of Mr. Hurrychund Chintamon and Mooljee Thackersey whereas you know it to be untrue, the sooner we come to an understanding the better for all of us.

To begin with, it was your own most fervent desire to go to India. Mr. Wimbridge and Miss Bates *can* complain, you *cannot*. Secondly, once that you had determined to make of India your new home, it was in compliance with the direct orders of our beloved Lord and Chief—him whom you know under the name of S.—and Maha Sahib[1] that you sailed *not sooner but later than you ought to.*

[1] "Maha Sahib," an appellation given to the Master Serapis, must be distinguished from "Maha-Chohan."

However, we just as well not talk of that which is done and irreparable. After due consultation we have determined, . . .

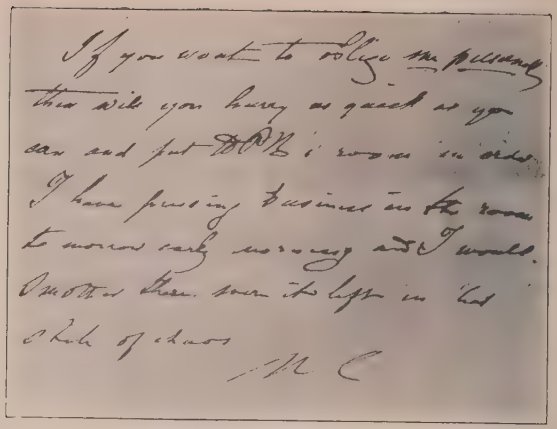
We have to regret that instead of fighting your way like a *man* you invite so coolly the Brother on guard "to starve" with you as gracefully as he can. Do not imagine that which cannot be; do not hope that at the last moment you will be helped. If you are unfit to pass your first probation and assert your rights of a future Adept by forcing circumstances to bow before you—you are as totally unfit for any further trials.

You better avail yourself of our offer. Your wife's son's picture will ever draw you back to America.

M.·.

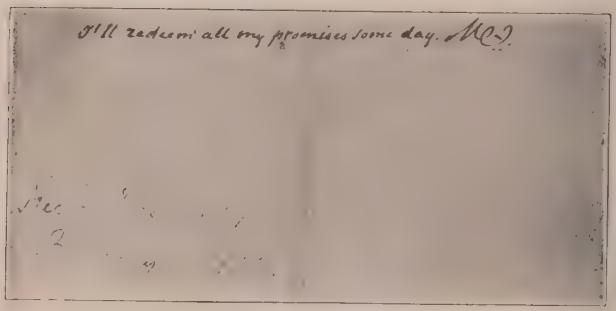
FOREWORD

I have arranged the letters which follow, so far as possible, in the order in which they were received. On some, Colonel Olcott has made a memorandum of the date. For others, I have been able to get the date from his Diaries. There are a few, however, of which I am fairly certain as to the year, because of the first script of Master M. referred to already, but there is no indication anywhere as to the month. Some of the letters bear no signature.



If you want to oblige me Richard
this will you hurry as quick as you
can and just OK it soon as ever
I have pressing business in the room
to morrow early morning and I would
not like them soon to light in the
clutch of others
M C

Letter 28



I'll redeem all my promises some day. MC

Letter 34

LETTER 28

Colonel H. S. Olcott,

Theosophical Society.

If you want to oblige *me personally* then will you hurry as quick as you can and put H. P. B.'s room in order. I have pressing business in the room to-morrow early morning and I would smother there were it left there in that state of chaos.

M.·.

LETTER 29[1]

Orders

1. Assert your rights to the paper[2]—it was established for you, none but you two have a right over it as directed by—[3]

2. Never ask the "maid" [4] in question to do anything whatever. Dispense with her

[1] Received October 3, 1879.

[2] *Theosophist*, whose first number was issued October 1, 1879.

[3] Here appears a symbol often used by the Master Serapis.

[4] Rosa Bates.

services as much as you can, and *altogether* if you can.

3. Do it in such a way however as not to lead to an open quarrel.[1] Whenever convenient explain that the paper is neither yours nor H. P. B.'s but belongs to and is under the control of certain persons no one knows anything about except your two selves. Try to avoid bringing into the "Office" that opposing, malevolent magnetism of the maid. You have lost 31 subscribers through that influence.

More to-morrow.

SERAPIS

LETTER 30

Why be selfish? If there are things to learn, things to see, things good to know for the future of man, why not give a chance equally with yourself to another? If your

[1] Finally, a furious quarrel arose between Miss Bates and Madame Coulomb in July, 1880. Miss Bates left and Mr. E. Wimbridge with her, both generally vilifying H. P. B. and Colonel Olcott.

aversion to . . . is so great that the moment has come when you . . . crave for solitude, then with the exceptions of a few quarters of an hour a day you *will be* alone. I will take care and Damu[1] that M. T. does not annoy you . . . M. T. is my countryman and I wish him to get his chance equally with yourself. As soon as H. P. B. receives telegram, go.

M.·.

LETTER 31[2]

H. P. B.

Those who pause and hesitate and are the most cautious before entering into the spirit of an entirely new scheme are to be generally far more relied upon than those who rush into every new enterprise like so many flies into a bowl of boiling milk. If H. S. O. refuses to accept D. then he will lose J. and with him

[1] Damodar.

[2] Received May 19, 1880, in Ceylon, at the first visit to the island by the Founders.

about two dozen of the best men of Galle,[1] and he will ruin this Society. Let him consider well before he refuses. It is but prejudice and injured pride. *H. S. O. must learn to disappear and vanish before the President of the Parent Society.* This is Maha Sahib's answer.

M.·.

LETTER 32

Sir,

The least we can do for a person who has devoted her whole life to serve us and the cause we have at heart is to preserve her body and health for her whenever she may need it again . . . for such is the wish of *all of us* . . . Perish the Theosophical Society rather than be ungrateful to H. P. B.

M.·.

[1] The Founders landed in Ceylon, not in Colombo, but in Galle, then the principal harbor.

LETTER 33

The night before last will prove a memorable one for you . . . You have alienated from yourself another *brother*—though a woman—and that, I am afraid, for ever. What possessed you to speak in the way you did of a friend, a *woman,* one to whom you owe all you know, and even the possibilities of the future—for she was the first to show you the way—is more than all the occult sciences are able to explain! . . . She went to Maha Sahib the same night and *proved* to him she had been all the time right and He wrong, . . .

The Maha Sahib had nothing to say—neither have I or any of us, but to regret, and that very deeply, that want of discrimination and tact so prominent in a man of your intellect and sense.

M.·.

LETTER 34[1]

Search not for me, Henry, but bide your time. I'll redeem all my promises some day.

M.·.

LETTER 35

Last night I tried my best to awake you by usual means but to no effect. You do sleep like a two year old *school-boy,* Henry. Sinnet has really lost nothing by his coming here, and it does seem foolish to hear you talk in the way you do accusing Lhin-ana[2] of this, that and the other. Except the costs of the journey—and perhaps not even that—your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K. H. and himself for a very long time. K. H.'s conditions are

[1] Received on December 28, 1881, at Crow's Nest, Bombay, the Master Himself then appearing. There was also then a letter to S. Ramaswamier, Letter 48 in this volume. This is the last letter of Master M. which is not in His later and better known script.

[2] H. P. B.

changed, you must remember, he is no more the "Kashmiri" of old.[1] I want you to be in confidential correspondence with him as he may need your private counsel and you his. I'll help you when I think it worth while to interfere. Tell him that, and if he believes you not, show him this. I will also put her in a better state.

This business at Dralli Clipps — —Cha[2] needs attention. I'll give you Rup. 172 more to send. Remember what you have to do in Pasdun Korale[3] with Snanajoti Unnanse.[4]

M.·.

You can have three copies or four taken from my portrait and give them Sinnett one, Scott one, Tukaram one and Damodar one. Have six.

[1] Referring to the Master's return from His Samādhi.

[2] The first dash — is in the place of a sign whose significance is not clear. I have so far not come across anything which explains "Dralli Clipps."

[3] Pasdun Korale is a district in Ceylon.

[4] A Buddhist priest in Ceylon.

LETTER 36

[Folded triangularly, and addressed:]

H. S. Olcott,

M.·.

[Inside:]

H. S. Olcott, President of the Theosophical Society is henceforth *forbidden* to deliver extemporaneous lectures[1]

by order of

SERAPIS

[1] It appears that in the beginning Colonel Olcott was sometimes in the habit of appearing before an audience and saying: "What subject would you like me to talk about?" If the topic suggested was mesmerism or some similar subject on which he was an expert, all went well. But on other unprepared subjects, he was apt to be diffuse. Evidently his conception of building up a lecture was different from that of most theosophical lecturers, as is shown by the following entry in his Diary, August 31, 1883: "Gave my second lecture today to about the same audience. Had a good deal of applause and they made me speak an hour and a half though I offered to stop at the end of an hour."

LETTER 37

[From Colonel Olcott to H. P. B.]

Calcutta,

Sunday 20/5 [1883]

"Angel" of Cheda Lal,

I must congratulate you on the nice mess you made of it in entrusting the up-country missions to that wild lunatic B. L. and then to think of your proposing to go to the expense and trouble of coming to Calcutta and proceeding to the N. W. P. and Panjab to set right the minds of the staunch and true chaps falsely charged by him with maligning me! I've read their replies, but I could have drafted them all for you in advance just as well, from my personal knowledge of their characters. Well, let the manure-heap alone for me to fork over when I have had some rest at home.

Today I speak at Bhowanipore, tomorrow at Town Hall here, and tomorrow night I go aboard the *Tibre*, which is to sail early Tuesday morning. Send the carriage for me at the proper time. I shall be glad to see you again.

Your affly.,

H. S. O.

[Written across the above, in blue pencil, is the following from Master M. The letter is enclosed in a very small narrow envelope addressed:]

MALONEY "LOOKSHUN THAKOORDADA"[1]

from M. Chohan Rimbochey.[2]

Lookshun Thakoordada is mistaken. The "Angel of Cheda Lal" is not to be blamed. The angel was *ordered to consent* for a great principle was involved in the trial. We wanted and will always have the *inner* man whenever offering himself for the tasks.

[1] Moloney was Colonel Olcott's nickname in New York. How he acquired the second, Lookshun Thakoordada—"grandfather Lakshman"—is not known.

[2] The Master M. usually signed only M.·. But as Colonel Olcott was sometimes suspicious that a verbal message might be from a pupil only, his Master arranged for the words "Chohan Rimbochey"—"the glorious Chief"—as a sign that the message was directly from Him. See Letter 50.

LETTER 38[1]

Ask him[2] in the name of the *Dhyan* and *Chohan Rimbochey* what ails him! There he is: "five pages," and not one word about sending C.C.M.[3] Hume's letters, keeping them confidential and sending them back without fail. Make him add that he asks C.C.M. to show the two letters to Sinnett and consult with him as to the best course to be adopted with Hume. Let him write that his Gurujee M. orders him to warn Massey whether he believes in us or no, not to believe in Hume who will ruin him psychically.

LETTER 39[4]

Unless you put the shoulder to the wheel yourself Kuthumi Lal Singh will have to disappear off the stage this fall. Easy enough for you. Go to lecture to-day. Try to shame

[1] Received June 1, 1883.

[2] Probably Subba Row.

[3] C. C. Massey.

[4] Received June 2, 1883.

Subba Row into activity. There's a letter for him. Pass it off to him someway. He is reproached therein for refusing to help the M. Society[1] and lecture and for not getting shares.[2] It will be a *great shame* and the "Brothers" will lose caste unless something is done for that journal. You can do if you *try*. Nothing that you could not do in the name of Chohan Rimbochey[3] and using it when needed. Indeed if it proves *utter failure,* no one will believe much in poor K. H.'s powers. Either this or think how to get out of this.

No need signing—but let it be a collective signature.

LETTER 40[4]

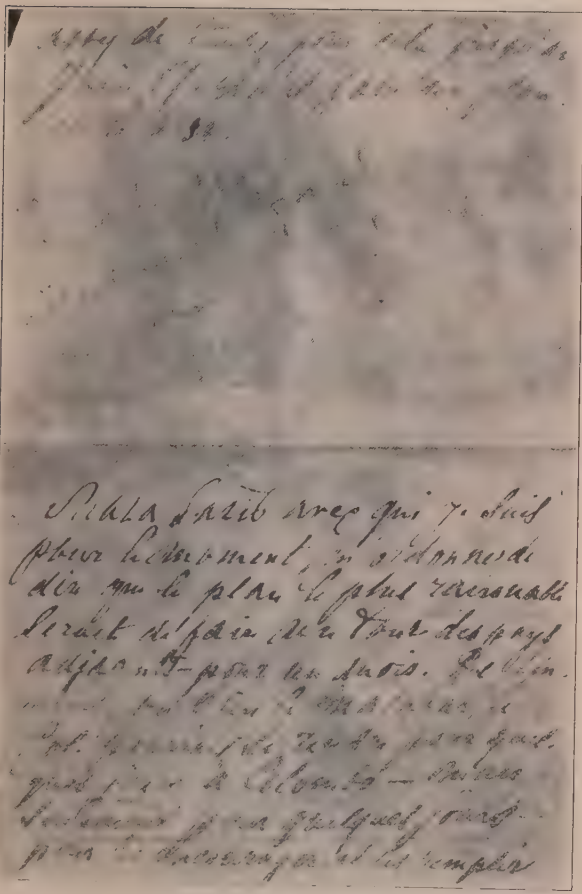
Maha Sahib avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raisonnable serait de faire un tour des pays

[1] Madras T. S.

[2] In the *Phœnix* venture, for the success of which the Master K. H. strove hard.

[3] See Letter 50.

[4] From the Master Hilarion, received June 6, 1883. Colonel Olcott writes in that date in his Diary: "Had nice test this



Letter 40

adjacents — pour un mois. De Tinnevelly ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo — *mais seule ment pour quelques jours*—pour les encourager et les remplir de son *Akasa personnel*—ce qui ne pourrait que leur faire du bien. Les Sociétés du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence — il pourrait être ainsi rappelé à tout moment au *Headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nord, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu'au Poona, etc.

Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d'une tuile magnétique sur la tête de trois quatre

a.m. Couldn't decide whether to accept invitations to Colombo or Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed." The Master H. was in Bombay on February 19, 1881, when He visited both Founders: Colonel Olcott thus writes in his Diary: "Hilarion is here en route for Tibet and has been looking over, in, and through the situation. Finds B——something morally awful. Views on India, Bombay, the T.S. in Bombay, Ceylon (——), England and Europe, Christianity and other subjects highly interesting."

personnes ici et tâcher d'entrer en relation avec Venkategiri et le Vizianagrom. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise.

TRANSLATION

Maha Sahib with whom I am at the moment orders me to say that the most reasonable plan will be to tour in the districts nearby for a month. From Tinnevelly or even Malabar the Colonel could go to Colombo for a few days—*but only for a few days* —to encourage them and to recharge them with his personal Akasa—which cannot fail to be beneficial to them. The Branches in the south have need of his vivifying presence. Going round about within the Presidency, he could thus be recalled immediately to Headquarters should there be need. July 17 will be the proper time to go to the northern Provinces, visiting all the Branches on the road, from Bellary to Poona, etc.

Maha Sahib begs the Colonel not to risk too much his health. His advice would be to put a magnetic covering on the heads of three-fourths of the people here and to try and enter into relation with [the Rajahs of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.

LETTER 41[1]

He who does mischief whether consciously or unconsciously without repairing it can hardly hope to win the good opinion of Maha Sahib—least of all his favour. The old *appearance* has enemies more than is strictly required. *Indiscretion* is not *honesty* as you seem to think. You have created much mischief and your stubbornness will not allow you to make reparation. Well, look out for yourself, Mr. Colonel. You must not think yourself QUITE infallible, you know. When *she is wrong* I will be the first to tell her so. When you are at fault — and you are so now most undoubtedly—I say it to you frankly.

LETTER 42[1]

Childish and foolish—do you still suspect her? Or do you imagine that we may want keys like any other mortal?

Ah, friend, you have yet much to learn.

[1] Received June 12, 1883.

LETTER 43[1]

Maha Sahib orders me to tell you that according to your faith—you will be helped. And why should he have given you his charm[2] were it not that you should be strong and powerful with it?

LETTER 44[3]

You are asked by Maha Sahib to put your whole soul in answer to A. P. S. from K. H. Upon this letter are hinged the fruits of the future. Let it be one that can be shown with honour to every one including Crookes. M. S. trusts you will not refuse him. Much depends upon it. *Try,* try—try! He says.

HILARION

[1] Received June 12, 1883. I think the handwriting is that of Master Hilarion.

[2] Probably the lock of Maha Sahib's hair which was given to H. S. O.

[3] Received June 13, 1883.

LETTER 45[1]

Telegraph first whether they will be satisfied to have Mavalankar, then he may go. But where is money?

Maha Sahib wants you to ask Ragoonat Rao to write to Indore that you are willing and free to go and see him on your way to N. W. P. Have all this arranged and settled. Indore is a big bird and if you help him in his ailings you will get a name and fame. Be careful about letter to Sinnett. Must be a really *Adeptic* letter.

[1] Received June 15, 1883. In the M. script.

FOREWORD

The letter which follows is specially interesting. H. P. B. was in Bombay in March, 1882, and Colonel Olcott in Calcutta. She wrote a letter on March 24th and it was delivered the *same evening* to him phenomenally. The letter dropped from the air, as Colonel Olcott records in his Diary: "At 9 the Gordons and I sat together. Morya and K. H. appeared at the windows, and notes from Eglinton (from on board the *Vega*), Morya, K. H. and H. P. B., tied together, dropped through the air on Mrs. Gordon's shoulder. A stupendous phenomenon all round. E. says in his note that he is sending it off by the Brothers to H. P. B. after showing it to a fellow passenger, Mrs. Boughton, and having her mark the envelope." The message from Master M. is written on H. P. B.'s letter to Colonel Olcott.

LETTER 46

[Envelope bears the following inscription:]

Do not open this Olcott till the moment I touch you after the phenomenon which will take place tonight.

M.

[Inside, written on H. P. B.'s letter:]

This will certify to you Olcott how right we were in refusing to have anything to say to your Western friends. They are all the same. Let them remain happy and undisturbed with their *pisachas* and *bhuts*.

M.

H. P. B.'s LETTER

Bombay, March 24,
Headquarters
[1882].

My dear Olcott,

This will show to you that I was warned of the dishonest plot and Mr. Eglinton's intention from the first, and that the whole plan was disclosed to me. Instead of entrapping *me* — as he hoped — he is en-

trapped himself. He cannot send letters from a distance *without confederates* and our Brothers *can*. The latter is proved to all by the present. And now everyone but ourselves have to bid *adieu* to the Brothers. THEY will have nothing more to say to the dishonest crew.

H. P. BLAVATSKY.

LETTER 47[1]

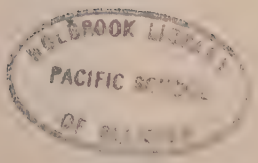
These are *foolish, insane* ideas of yours about Upasika, Henry, wretched thoughts—the *mirage* thrown upon your brain by some of those who surround you. . . .

Do not take as an excuse your honesty. *Honesty* without *Justice* is like a drunken watchman's *bull's eye*—made but to throw light on his own distorted features leaving all around him in greater darkness still. . . You wrong her from beginning to end. You have *never* understood Upasika, nor the laws thro' which her *apparent* life has been made to work since you knew her. You are ungrate-

[1] Received in 1884. One further letter was received by H. S. O., Letter XIX in the First Series, on August 22, 1888.

ful and unjust and even cruel. You take *maya* for reality and reality for illusion.

I have said and shall say no more, and now if you don't listen and believe what I now tell you I shall have to turn *Karma* into a new direction.



PART III

LETTERS TO INDIAN CHELAS:

1. S. RAMASWAMIER
2. MOHINI M. CHATTERJEE
3. R. KESHAVA PILLAI

FOREWORD

The letters which follow were received by a very devoted Theosophist, the late S. Ramaswamier of Tinnevelly. He received his first letter from the Master M. on September 28, 1881. Next year he traveled to Sikkim and there met his Master face to face on October 6. His account of the meeting will be found in Appendix A.

I do not know where the original letters are now. He died in 1893, devoted as ever to his Master and the T. S. In December, 1894, a son of his published the letters, with a facsimile of one of them, in an attack on the T. S., which bore the title, "Isis *Further* Unveiled." I reprint the letters from this pamphlet.

LETTER 48[1]

Greetings to my faithful chela. He is accepted even from now, so that he may consider himself as an accepted chela of mine. Upasika has all the instructions. Let my chela Rama B. Yogi[2] follow the instructions he will receive from her. I bless you, son.

M.˙.

LETTER 49[3]

You cannot go to Tibet. I am not the only master there, nor is M.˙. Chohan. You must first show that you deserve it by labouring in that direction for two or three years.

[1] Received probably on September 28, 1881, when he saw a materialization of his Master at Crow's Nest.

[2] "Ramaswami" was his ordinary name, Iyer being the Brahminical caste ending. He had a secret name given to him at his "thread ceremony" which was Rama Bhadra, and it is by this sacred name he is here addressed as Rama B.

[3] Received September, 1882.

You must be prepared to do anything told to you, anything you are ordered through her. If you *have faith* in us—*others have not*—are you *prepared to* do *all* and everything to *prove* our existence?[1]

K. H.

Approved M.·.

LETTER 50[2]

Ramaswamier will don the robes of a regular Vedantin ascetic—even to the top-knot if necessary, and send his useless clothes to Bombay. He must travel from town to town along the line to Allahabad, and preach Theosophy and Vedantism. Every one must know he is my chela, and that *he has seen* me in Sikkim. He must let Upasika know of his movements constantly, and finally join her at Allahabad—as also receive my orders through her. His whole aspiration and con-

[1] Mr. Ramaswamier, however, insisted on going, as is described in Appendix A.

[2] Received about September 30, 1882.

cern must be directed towards one aim—*convince the world of our existence.* To Olcott Sahib he will say verbally the following: My master, among other messages already delivered to whom they concerned, told me—say to my faithful son and worker, that great was his patience, but also great will be the reward. Tell him that he but too often mistakes Upasika. She is all he *thinks* her to be, and nothing what he *suspects* her of. Let him understand the riddle. She has *never* deceived him—only left him ignorant of many things in accordance with my orders. Henceforth, in order to facilitate his comprehension, let him know that whenever an order is delivered to him through her, it must be prefixed with the words "Chohan Rimbochey"; whenever these words are omitted, the order does not emanate from me but from her. Tell him to have faith, hope and trust. More anon. Dress yourself as a pilgrim from to-day, and tell your friends you have received direct orders from me—how or in what way it is no one's business. *Silence, discretion* and courage. Have my blessings

upon your head, my good and faithful son and chela.[1]

M.·.

LETTER 51[2]

GREETINGS MY CHELA,

At my request, Olcott has explained the theory of chelaship. It is an educational as well as probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should be taken up with personal effort.[3] These remarks are suggested by your questions. You offer your services; well. You are willing to devote time, incur

[1] Mr. Ramaswamier did as ordered and four T.S. Lodges at . . . were founded by him on his way to Bombay after seeing his Master.

[2] Received probably in Allahabad, October, 1882.

[3] Several sentences in this letter, about Chelaship, occur *verbatim* in the letter which C. W. Leadbeater received in England on October 31, 1884. That letter is published as No. VII in the First Series.

expense, run risks for OUR cause. Well, it is the cause of humanity, of true religion, of education, of enlightenment and spiritual elevation, of course. It needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of *any* man to make himself either. If he so chooses,—well;—well for the world and for himself. For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births. So now, you my chela, choose and grasp your own destiny. You wish to heal the sick,—do so; but remember your success will be measured by *your faith*—in yourself, more than in us. Lose it for a second, and failure will follow. I will give orders to Morya *Junior*—Olcott—to teach you the mechanical art. Have faith in your soul power, and you will have success. You wish to take leave for two years[1]; decide after counting the whole cost, and may the light of our Lord Tathagata's memory aid you to decide for the best. But before proceeding to South, I would have you go on a mission to

[1] Mr. Ramaswami was in Government employ as District Registrar of Assurances.

the Maharajah of Benares for Sinnett's business which Olcott will explain.[1] You could do great good in many cases and ways, besides endowing the Society, no doubt, were you free to act. But this idea is meritorious and just, and you have done well to choose it. *Karma is not blind.*

I will not say your surmise as to certain Prince's relation is not correct; but the secret is not mine to impart. Use it in a discreet way, and use your own intuitions. There are two men in T. who know the secret, search them out.

As for our giving you an increase of psychic powers, that will come in time, and cannot come so soon. We have no right to force, and no good can come of forcing nature. She has been already generous to you. My blessing be with you, my son.

M.·.

P. S.—You will please forward the enclosed to its address, and write a note to explain who you are, and that you are *my chosen* chela. Upasika will tell.

[1] The affair of the *Phoenix* newspaper, which was to offset the *Pioneer*.

LETTER 52[1]

You are right — it is more meritorious to do one's duty without any forethought of reward than to be bargaining for pay for one's deeds. You are young, my friend, and have long years before you. You have worked unselfishly and with great profit to both your country and the good cause. And we thank you. Return now home, and whatever trouble may seem to brood over you, remember I am with you.

——— M.·.

LETTER 53[2]

In the name of M—, R. S. is ordered to take the enclosed to Subba Row. R. Swami has my blessings, and is commanded not to reveal this to any one. He may, however,

[1] Mr. Ramaswamier arrived in Bombay with H. P. B. on November 25, 1882. On December 1, he received a letter from his Master, which is probably this, as it tells him to return home, which he did after the Seventh Anniversary Meeting held on December 7.

[2] No date ascertainable, but probably 1883.

say that he received this letter—a new proof of our reality *independently* of *Upasika*.

M.·.

LETTER 54[1]

If you have done with your misanthropy, doubts and regrets, then prove it by writing to those who love you best. An accepted chela does not become free from temptations, probations and trials. Happy is he who crosses the great gulf between *himself* and *us* —unscared with doubt and free from the pollution of suspicion. కర్మేతి కిం ?[2] do you know? Meditate upon it, son, meditate, and as soon as you can, come and see us in our new home — the occult room.

M.·.

[1] No date ascertainable, but must be soon after February 1883, when the "secret room," as Colonel Olcott calls it, was ready.

[2] This is a Sanskrit phrase, "karmeti kim?"—"What is meant by karma?" The script is *Telugu*, though Mr. Ramaswamier was a Tamil.

LETTER 55[1]

[S. Ramaswamier wrote to his Master as follows:

Sashtanga Namaskar[2] at the thrice holy feet of my Father. Will it be for my good, and will it assist me in the development in me of my clairvoyant and clairaudient powers, if I every morning between 4 a.m. and 6 a.m. keep a pin of iron before me and try to move it by my will power?

Vignanapanam[3]—S. R.

The reply was:]

TRY; it can do no harm, and may assist.

M.·.

LETTER 56[4]

Well said—brave heart and chela of my beloved Brother Koot Hoomi.[5] I hope and trust *my* good chela Ramaswamier will be no worse. I hope and trust in him. Blessings upon you, my faithful boy—blessings on all.

M.·.

[1] No date ascertainable.

[2] "Prostration with six members"—complete prostration at full length on the ground, to mark utmost veneration.

[3] "This is my entreaty."

[4] This message appeared in a letter which Damodar K. Mavalankar wrote to S. Ramaswamier on October 17, 1882.

[5] Damodar.

FOREWORD

One of the band of brilliant Indians who have helped in taking theosophical ideas to Western lands is Mohini Mohan Chatterjee. When he was drawn to Theosophy in 1882, he was equipped with an unusually keen philosophical mind. He was accepted by the Master K. H. as a pupil, and much was expected of him. About 1886, however, after splendid service, he fell out with H. P. B., and bit by bit lost his interest in the T. S.

Mr. Mohini M. Chatterjee left for Europe with the Founders in February, 1884. He rendered valuable aid with lectures and discourses both in Paris and London, and many European Theosophists still remember the brilliance of presentation of spiritual truths by the young Hindu. He visited America the next year. The letters which follow are at Adyar. In Letter 58, reference is made to the "Christian pernicious superstition." The Masters objected, in popular Christianity, to the emphasis it laid on *one* life, with the resulting greed and scramble to crowd all experiences into that one life, as also to the intensification of the fear of death, and the consequent

heightening of the struggle for existence for all. Equally emphatic was Their denunciation of a "personal God," as presented in exoteric Christianity, which made men lose in self-reliance, and taught them to look outside of themselves to achieve that reformation of their nature which is the prelude to true peace and happiness. (See Letter I, First Series, for the standpoint of the Maha-Chohan on Western civilization.)

LETTER 57[1]

Welcome, Mohini—deserve as well and you will have the same. So far I am satisfied with the efforts.

K. H.

Convey my blessing to Norendro.[2]

LETTER 58[3]

My newly accepted chela Mohini M. C. is expected to do the following:

1. He will devote all his energies to (*a*) prove to the unbelievers that we, the heirs of the Rishis, are not dead, and that the Frs.[4] of the T. S. are acting in many things *under our direct* orders; (*b*) forgetting mean Self, to try and work for his country and to counteract the Xtian pernicious superstition; and (*c*) to break entirely with and denounce and expose those bigoted Brahmos whose Brah-

[1] Date 1882.

[2] Norendro Nath Sen, recipient of Letter 74.

[3] Date September, 1882.

[4] Founders.

moism conceals but Xtianity under its mask.[1]

2. He must not speak to any one of my chelas *by name*. He must let everyone know that he has met with and *knows* my chelas, yet with the exception of Mr. Sinnett for reasons he is well acquainted with, he must not pronounce D. N.'s[2] name, nor that of R. S. G.[3] . . .

3. He must bear in mind, that whenever Upasika tells him anything of great importance or as emanating from me, her words must be prefaced with the sentence, "In the name of Amitabha," otherwise even she can be inaccurate and repeat her own fancies, her memory being much impaired by ill-health and age. He must also know that Upasika was with us from Sep. 19 to the night of Sep. 21—two days and that since then she was in direct communication with my confidential chelas.

4. My chelas must never doubt, nor suspect, nor injure our agents by foul thoughts.

[1] M. M. C. was himself a Brahmo, a member of the Brahmo Samaj.

[2] Darbhagiri Nath.

[3] Rama Sourindro Gargya.

Our modes of action are strange and unusual and but too often liable to create suspicion. The latter is a snare and a temptation. Happy is he, whose spiritual perceptions ever whisper truth to him! Judge those directly concerned with us by that perception, not according to your worldly notions of things.[1]

5. Mohini will go to Calcutta and Allahabad as proposed, doing all he can in the former town to promote the cause.

6. Mohini is given one year — to September 17th, 1883 — to show what he can do and how much he is worthy of my trust. What befell R. S.[2] may happen to him.

7. Mohini can add my name [to] the name of . . .[3] Let him reflect well and speak with Upasika and find out the coincidence. To make all the aforesaid clear, let him consult with Upasika (who must know nothing of the contents of this letter) and —remember the words that once prefixed must carry conviction to his heart.

K. H.

[1] This paragraph appears as Letter XI in the First Series.
[2] Rama Swamier.
[3] Faded out.

LETTER 59[1]

My good boy,——[2] *can write* as well as speak, and *lying* is still easier on paper than in oral communications. Unless he is shown *as a liar,* he will remain for ever powerful in mischief. Your venerable grand sire[3] is easy to influence and if——has not said *more,* it is because the old gentleman was influenced to change the conversation; but he has said enough to prejudice his mind in a kind of dormant way. The remembrance may become active, awakened by a trifle, and when we expect it the least. Act accordingly.

. . . . .

I want you, my dear boy, to write an account for the *Theosophist*[4] of what the pedlar said, and the Dehra Brahmacharia. Make it as strong as you can, and have all the witnesses at Darjeeling and Dehra. But the name is written Kuthoompa (disciples of Kut-hoomi) tho' pronounced Kethoomba.

[1] Date November, 1882.

[2] I omit the name given by the Master by initials. He was an enemy of the Founders.

[3] Maharshi Debendra Nath Tagore, the father of Rabindranath Tagore.

[4] Appendix B.

Write and send it to Upasika, Allahabad.

A general meeting of the Theo. Soc. is to be held in Bombay either on the 27th Nov. or Dec. 7th, and delegates will be sent from all the Societies. Mr. Sinnett will go also. I want you to be the delegate of the Bengal Society. You will go there from Dehra (stopping at Meerut a day or two) to Allahabad instead of Calcutta and go with Upasika, starting on 23rd or 24th. I will pay your journey, if the Society of Calcutta refuses doing it. It is *absolutely necessary* for the cause, your country and theosophy that you should represent it. You will stop of course with the Founders.[1] Write this to Norendro and consult with him, as to the best means of representing your Society. May the blessings of our Great One rest upon you. *You will have* my portrait if you are patient and it will be a talisman for you.

Affectionately,

K. H.

[1] Both M. M. Chatterjee and Norendro Nath Sen were present at the Convention which was held in Bombay on December 7, 1882.

LETTER 60[1]

I want Mohini to write for me a statement in these words: "I, the undersigned, testify that I wrote (state why) on two different occasions two letters to Mr. Hume which letters have never been answered by him," etc., words to that effect. What I need is a clear statement that Mr. Hume has NOT answered certain letters, since in a letter to me he calls those who have complained that their letters have remained unanswered by him *"liars."* Send this immediately to Mohini and ask him to send you his statement.

K. H.

LETTER 61[2]

PRIVATE.

Give this to Mohini, and let him translate it into Bengali. Write it in that language

[1] No date, but probably 1883. Letter evidently was received by H. P. B. or H. S. O. and forwarded to M. M. C.

[2] No date ascertainable, but probably 1882.

and give it to you. After that he must post it to its address. I am satisfied with MY SON —SO FAR. K. H.

TRANS:

My chela Mohini will send these lines enclosing the letter addressed to me from Kariwar—that I would not receive from Upasika—back to its writer. *Let her* OPEN HER LETTER *and burn the contents.* I am forbidden by the rules of my Order to correspond with women. I will protect both husband and wife, and do all I can for her. She is a good and pure woman but must follow the dictates of reason if she would save herself from the snares of her many enemies. Mohini better write to her, advising her to proceed, if possible to Bombay to see, if not her Brother then Madame B. . . .

I do not know Bengali and in order to read and ——[1] have to exercise powers which are very precious. The present is written by a chela. K. H.

It is my desire that he should put his full name to what he writes.

[1] Word faded.

LETTER 62[1]

To Mohini *alone.*

Appearances go a long way with the "Pelings." One has to impress them externally before a regular, lasting, interior impression is made. Remember and try to understand why I expect you to do the following:

When Upasika arrives, you will meet and receive her as *though you were in India, and she your own mother.* You must not mind the crowd of Frenchmen and others. You have *to stun them;* and if Colonel asks you why, you will answer him that it is the interior man, the *indweller* you salute, not H. P. B., for you were notified to that effect by us. And know for your own edification that One far greater than myself[2] has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel, occasionally, Paris and other places where foreign members may reside. You will thus salute her on seeing

[1] Received March, 1884, in Paris.
[2] The Maha-Chohan.

and taking leave of her the whole time you are at Paris—regardless of comments and *her own surprise*. This is a test.

So far I am satisfied with your efforts. Persevere and teach. You may yet be the means of a great boon to your country. Do not lose heart like your weak-willed though stubborn companion.

K. H.

LETTER 63[1]

Mohini must do his best to impress the Westerners with this letter. I have no time. Unless he shows he can be of help to me, what good can his metaphysical education do to the Society?

K. H.

[1] Date 1884, when in Europe.

FOREWORD

The recipient of the following letters was Mr. R. Keshava Pillai, an Inspector of Police stationed then at Nellore in the Madras Presidency. The Founders visited Nellore in May, 1882, and a Branch was formed on the 8th, with Mr. Keshava Pillai as Secretary, and a well-to-do Hindu, an Assistant Collector, as President. After visiting other towns, the Founders returned to Nellore on the 24th. In the meantime, the English Collector or local representative of the British Government had brought pressure to bear on the President, and he had resigned as President—an incident referred to by Master K. H. in the first letter. Mr. Keshava Pillai was put on Probation by the Master, but proceeded no further. Later he lost interest in the T. S., and had a life of many worldly disappointments. Some years before his death he gave Colonel Olcott the letters which he had received, and I transcribe from the originals at Adyar.

LETTER 64[1]

As a bystander and a deeply interested one, I only discern somewhat of the truth that is hidden in the hearts of all of you. Are all of you sincere in your promises? Take care lest rashly made promises broken should turn back on you and thus become your greatest punishment. Be true, sincere and faithful. Work for the cause and our blessings will ever be upon you. Doubt and forget your sacred promises and—in the darkness of guilt and sorrow will ye repent. You may all see in the case of your Ex-President[2] one of the reasons why there is no longer intercourse between the Hindus and those whom they call Mahatmas. There was a time when a man of large fortune and influential family would have considered it a duty to work for his country regardless of any consequences.

[1] Received in Nellore in 1882.

[2] He resigned under pressure from the local English Collector.

And until that feeling once more prevails, you must not expect to be looked upon with confidence or respect, by those who—think what you may—still watch over the destinies of India tho' themselves unseen and unsuspected.

Meanwhile blessings upon you all.

LETTER 65[1]

Private and Confidential

Would Brother Keshu Pillay get many of the benefits of a regularly accepted Chela, without giving up family and position, which he could not do without a heavy sin? If he would—and become my "lay chela," one of the most favoured—let him *serve me.* Let him help us to have the best of those, who would have us deliver into their hands our long hidden treasures, our secrets all—and thank us but by insulting our names, by denying *our very existence.* For to say—"We have no positive proofs they are not spirits

[1] Received in 1882.

but men" amounts to denying us an objective existence in the opinion of skeptics? And that is what most of the Simla Theosophists are doing. To confound them would not require much. We have two chelas at Simla —but their vows prevent them from ever addressing a European before their final initiation.[1]

My offer is the following. "Deb"[2] is called by me to Darjeeling, from whence I will send him to Simla with letters to Mr. Sinnett—the best of all. Would my Brother Keshu accompany and help him? The task is easy and there will not be much to do for either but *be silent,* and successfully play their parts. If the mission is accomplished, in return I will permit some of our secrets to be taught to Keshu. I will take him under my special protection and give special orders for his benefit to our Upasika—H. P. B.—, and then at the end of several years when Keshu is

[1] Possibly Deva Muni.˙.˙. and Paramahamsa Shub-Tung.˙.˙. who signed the protest against "H. X." in the *Theosophist,* September, 1882, p. 326.

[2] "Deb" is Guala K. Deb, a pupil of the Master K. H.

free and his own master, then he may join us altogether.

If there is an answer to this, let Keshu write it as an agreement, address to me, and, laying it behind our Lord Buddha's statue (the bronze image on the book-case in the second room) place it between the back of the image and the carpet. I will take it away myself. If Keshu looks a few minutes after he will find it gone.

This my *first* and LAST proposition. Keshu was very indiscreet in the matter of the Nellore letter.[1] He must be more discreet hereafter. "To dare, to will, to act and remain silent" is our motto as that of every Kabalist and Occultist.

KOOT HOOMI

LETTER 66[2]

All that was said by Damodar must be done faithfully and literally. From the moment

[1] The first letter received, which I gather was shown about indiscriminately.

[2] The manner in which this letter was received by Mr. Keshava Pillai is thus described by him. "In the year 1882

you set foot in Darjeeling you have ceased being K. P. You are Chander. Go direct to D.[1] from Mogul S.[2] Do as you are bid. Save your nation—my blessings upon you. But remember, *not a word* must Deb hear from you but what she, H. P. B., will tell you. . . At Darjeeling you will receive further instruction from me by post. Go to post-office and ask for a letter addressed to Bavajee Chandra Cusho.

K. H.

Let it be as she advises—Cusho is a Tibetan name. Change dress at or before M. S.[2] Put [on] yellow robe and cap.

while I was travelling by railway between the Allahabad and Mogul Sarai stations, a letter fell in the compartment of the railway carriage in which I was sitting. I was alone in the compartment and the carriage was in motion. I had wished that Mahatma K. H. should give me instructions regarding a certain matter about which I was then thinking, and when I opened the letter I found that my thoughts had been answered, and that the letter was in the handwriting of Mahatma K. H., Whose writing I know so well. Madame Blavatsky was then in Bombay."

[1] Darjeeling.

[2] Mogul Sarai, the railway junction near Benares.

LETTER 67[1]

I hope that the effect produced upon your mind by Damodar's conversation with you will remain permanent and not be affected by any more "unfortunate doubts." Live in the present for the future, and let the past be a closed book. If you go on with the new leaf you have turned, you will have no further cause for repentance.

K. H.

[1] Received during the Convention at Adyar in December, 1883.

PART IV

LETTERS TO GERMAN THEOSOPHISTS

FOREWORD

The four letters which next follow were received by Dr. Hübbe Schleiden, one of the first members of the T. S. in Germany. I have copied them direct from the originals which are in Germany, and which were kindly loaned to me by Herr Driessen to whom they were left by Dr. Hübbe Schleiden. The first letter was received in the train, on August 1, 1884, as he and Colonel Olcott were traveling to Dresden. It is evident that the other letters were received after the issue by the Society for Psychical Research of their report charging H. P. B. with forging the script of the Masters.

LETTER 68

For Dr. Hübbe Schleiden via H. S. O.

To be accepted as a chela *on probation*—is an easy thing. *To become an accepted* chela —is to court the miseries of "probation." Life in the ordinary run is not entirely made up of heavy trials and mental misery; the life of a chela who offers himself voluntarily is one long sacrifice. He, who would control hereafter the events of his life here and *beyond,* has first of all to submit himself to be controlled, yet triumph over every temptation, every woe of flesh and mind. The Chela "on probation" is like the wayfarer in the old fable of the sphinx; only the *one* question becomes a long series of every day riddles propounded by the Sphinx of Life, who sits by the wayside, and who, unless her ever changing and perplexing puzzles are successfully answered one after the other, impedes the progress of the traveller and finally destroys

him. Let H. S. O. explain what *he* knows of chelaship. *We refuse no one.* "Spheres of usefulness" can be found everywhere. The *first* object of the Society is philanthropy. The true Theosophist is the Philanthropist who—"not for himself, but for the world he lives." In this direction much is already achieved by Dr. Hübbe Schleiden. This, and philosophy—the right comprehension of life and its mysteries—will give "the necessary *basis*" and show the right pathway to pursue. Yet the best sphere of usefulness for the applicant is now in Germany. *When complications arise* and there comes a new development, he will be advised. His health will be looked after: for the present *as little writing as possible.* "Der Vater M.˙.˙."[1] is in no mood of answering. I do so for him.

K. H.

[1] German, "Father M."

LETTER 69[1]

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced,[2] and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Dr. that—"the more proof given the less believed." Let him take my advice and not make these two documents public. It is for his own satisfaction that the undersigned is happy to assure him that *The Secret Doctrine*[3] when ready, will be the triple production of M.˙., Upasika and the Doctor's most humble servant.

K. H.

S. E. C.[4]

[1] Date 1885.

[2] In the report of the Society for Psychical Research.

[3] The first recension of *The Secret Doctrine*. This original manuscript of the first volume is in Adyar. The work as published was expanded by H. P. B. to several times the original draft.

[4] These letters appear in left bottom corner of the letter, but I do not know their significance.

LETTER 70[1]

If this can be of any use or help to Dr. Hubbe Schleiden—though I doubt it—I, the humble undersigned Fakir certify that the "Secret Doctrine" is dictated to Upasika partly by myself and partly by my Brother K. H.

M.·.

LETTER 71[2]

You may stop till beginning of next week and go with Mrs. Gebhard but you have to be [in] Paris on Tuesday [at] latest. Send for letters and tell Judge. You have made yourself an irreconcilable enemy of Anna Kingsford,[3] so now there's no help for it. Ask Sinnett to help you on Secret Doctrine at once if he and others would learn more of occultism.[4]

M.·.

[1] Date 1885.

[2] Date 1885.

[3] The author of *The Perfect Way,* and a little before this the President of the London Lodge, T.S.

[4] Follows next a phrase of which I can decipher only "Go to."

FOREWORD

The letter which follows was received at Elberfeld on August 30, 1884, by Frau Mary Gebhard. I have not seen the original, and do not know where it now is. The copy which I publish was made by the late Miss F. Arundale.

LETTER 72

We are drawn, Lady, into the vortex of the destiny prepared previously by ourselves for ourselves, as the ship in the Maelstrom. You now begin to realise this. What shall you do? You cannot successfully resist fate. Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no Surgeon's art can cure. Shall you help us teach mankind that the soul-sick must heal themselves? Your action will be your response.

M.·.

FOREWORD

The original of the letter which follows is in Germany, with the followers of the late Dr. Franz Hartmann. My request to see it, and one or more which I believe he received, was refused. However, I received later from a friend in Czecho-Slovakia a photographic reproduction of the letter. At the time of receiving it, Dr. Hartmann was at Adyar, where Madame Coulomb was acting as housekeeper.

LETTER 73[1]

So long as one has not developed a perfect sense of justice, he should prefer to err rather on the side of mercy than commit the slightest act of injustice. Mad. Coulomb is a medium and as such irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her to make of her a very good friend. She has her own weaknesses but their bad effects can be minimised by exercising on her mind a moral influence by a friendly and kindly feeling. Her mediumistic nature is a help in this direction, if proper advantage be taken of the same. It is my wish therefore that she shall continue in charge of the household business, the Board of Control[2] of course exercising a proper

[1] Date early in 1884.

[2] The Founders left for Europe from Bombay on February 20, 1884. On February 19, Colonel Olcott appointed the Board of Control, to consist of F. Hartmann, St. George Lane-Fox, W. T. Brown, R. Raghunath Row, G. Muttuswamy Chetty, P. Sreenivas Row and T. Subba Row.

supervisory control and seeing, in consultation with her, that no unnecessary expenditure is incurred. A good deal of reform is necessary and can be made rather with the help than the antagonism of Mme. Coulomb. Damodar would have told you this but his mind was purposely obscured, without his knowledge, to test your intuitions. Show this to Mad. C. so that she may co-operate with you.

K. H.

PART V

MISCELLANEOUS LETTERS

FOREWORD

The recipient of the next letter, Norendro Nath Sen, was a famous Indian patriot and reformer. He was the proprietor and editor of the *Indian Mirror* of Calcutta, then the leading paper in India voicing the opinions of Indians on political matters. He joined the T. S. soon after the Society began its work in India. He received several letters from the Master K. H., but this is the only one so far found among his papers. It was given to me by his son to be put among the Adyar records. I was then told an interesting fact showing the high regard in which his Master held him. Sometimes late at night, when correcting proofs, Norendro Nath Sen after a hard day's work would fall asleep over his proofs. More than once, when he woke up, he found the proofs corrected in blue pencil.

The letter deals with the project of the *Phoenix* newspaper. When the Founders came to India, the editor of the *Pioneer*, practically the official paper of the British Government then as now, was Mr. A. P. Sinnett. When he became interested in Theosophy, and came especially under the influence of the per-

sonality of the Master K. H., Mr. Sinnett began to show pro-Indian leanings. This was against the policy of the *Pioneer,* and he received notice to quit in November, 1882. At this juncture, it was the earnest desire of the Master K. H. that Mr. Sinnett should not leave India. The Master set on foot a plan to start a new paper, the *Phoenix,* with Mr. Sinnett as editor, but with Indians as proprietors. Naturally a large sum of money was required as capital, and two or three Indian princes half promised to invest their money in the new venture. Partly owing to Mr. Hume's machinations, and partly to the spirit of apathy and toadying to Government officials then strong among Indians, the *Phoenix* project fell through, and Mr. Sinnett left India, never to return. On September 11, 1883, the Master K. H. cabled, releasing Mr. Sinnett from his promise not to accept another billet.

LETTER 74[1]

Mr. Sinnett is gone,[2] without one single pie having been secured, so far, as a beginning. There remains but one means to achieve the desired result, and, on its success depends the *future* of India for the next cycle of 27 years. If *this* fails, then, verily not one of us will concern himself with the Hindus—especially with those "would-be chelas" who, deluding themselves into the idea that they do *all* they can, remain motionless and substitute [. . .][3] to action.

This means, as a last res[ort][3] is to establish the enterprise as a Limited Company—something I was very much opposed to at first. Messrs. Roberts & Morgan, Calcutta, have due [auth][3]ority to establish the Company and will do so [on][3] receiving directions to that effect from H. S. Olcott.

[1] Date about April, 1883.

[2] Mr. Sinnett sailed from Madras, March 30, 1883.

[3] Part in brackets torn out in letter, by some accident.

He will be instructed to send the authority. Therefore, you should arrange immediately on Mr. S.'s account for the registration deed, *i.e.,* to choose for the establishment of a limited Co., 7 persons to sign the articles of association as shareholders, even were some compelled by circumstances to hold but *one* share — of Rs. 100 each. Show the good example, to begin with, yourself. Three persons have authority to see — upon preliminary arrangement among themselves — Mr. Morgan and arrange what is necessary, Col. Olcott, Col. Gordon, and yourself. It is Mr. Sinnett's belief that Mr. Morgan would, if required, advance any small sum or funds needed for *nominal* shareholders. Will you, I ask, allow such an arrangement, and is Bengal and rich Calcutta so fallen down as not to furnish in the present e[me][1]rgency not "nominal" but seven r[eal][1] shareholders? It is on the speedy formation of the shareholders, and subsequent development that the intercourse of a few Calcutta theosophists with

[1] Torn out.

myself and others depends. Fail in this and your cries for help to us will become indeed, as "the voice of one crying in the wilderness." I have said.

K. H.

FOREWORD

The following letter is at Adyar. Mr. E. W. Fern was a young Englishman born in India, who was tried as a pupil by the Master M. He had certain latent possibilities, and had he succeeded, it was the Master's plan to make him a center of His magnetism. He was some sort of a secretary to Mr. A. O. Hume, and was elected Secretary of the Simla Eclectic T. S. in October, 1882. However, he failed as a pupil. There are two entries about him in Colonel Olcott's Diary for 1882. On August 18, H. S. O. was in Ceylon, H. P. B. being in Bombay. "Night visit from M.·. Who directed telegram to be sent A. H. about Fern's visions. Can't understand." On November 27, in Bombay, the entry is: "A Brother showed Himself in the lower terrace to a number of delegates. M.·. orders me to expel Fern. Reasons not given. What's up?" On December 6, Mr. Fern himself came to see Colonel Olcott, and explained certain matters which the Colonel saw necessitated the expulsion. The reasons were not psychical at all, but were purely on the material plane, dealing with business transactions. I presume it was at this time that Mr. Fern returned

the letter, with a photograph which the Master had given him, for they are at Adyar.

When reading the letters of Master M., we must not forget that He is of quite a different temperament to Master K. H. He is far more steeped in Indian atmosphere than His Brother. Both show a keen sense of humor, but while that of the Master K. H. is more akin to the French notion of wit, that of the Master M. is far more allied to what the Greek tragedians meant by "irony." Irony excludes ridicule completely. It contrasts, with great dispassion, facts as they are with what they are supposed to be. Those who can appreciate the Master's "irony" find great inspiration in the glimpses gained of things seen from His angle of vision.

LETTER 75[1]

EDM. W. FERN ESQ., F. T. S.

Simla.

Greeting to my "still faithful chela."[2] Thought the "Father" dead, eh? Well then know "sonny" to what that long silence—that more surprised than grieved you—is due. It is your favour, in which I am notified that the "packet" was delivered to its address, that upset my usual placidity. Two or three sentences it contained, besides the news, are well calculated to make even an *adept* scratch his head. Especially solemn and mysterious is the one that begins with "As you know, my Father, I belong, etc.," and referring to a certain secret society. This news that you belong (besides the Theos.) to another "So-

[1] Date 1882.

[2] The words and phrases in quotation marks are evidently quotations from Mr. Fern's letter to the Master.

ciety of . . ." in which no one member knows the other, and one that *neither practices nor tolerates deceit*—filled me with awe and admiration, no less than that other piece of news that informed me that some of its members claimed to know and communicate with me. Alas! notwithstanding your assurance—"as you (I) know"—I confess to my great shame, that I know very little of it—probably owing to your usual precaution. Hitherto, you had locked it up so safely in a remote corner of your brain, and "composed your mind" so well when writing to me, that of course I was unable to get at it. Yes; we know little of it; too grand and respectable for us, altogether, notwithstanding the acquaintance claimed. And since regardless of its *carbonari*-like character, that precludes the possibility of one member knowing any other member, you still seem to know *several* of them who claim to know and hold relations with me—I must naturally infer that you are very high in it—its President perhaps, the "High Venerable Master"? Well, this suspicion led me to think that one so high in a Society *that neither tolerates nor prac-*

tices deceit, could not care to belong to our poor Brotherhood *that does both*—regarding its probationists. Hence—my silence. But since in your following you so touchingly complained of "not having been blessed with a communication" from me, I am again constrained to infer that you have not yet thrown us altogether overboard, our deceitful ways notwithstanding; and that even *everything done by you* to show your distrust of us—since that letter of yours was penned—was again done not to "keep on the safe-side" with us but with the same laudable motive of serving the cause? Yes, truly, my son, though "so much doubted and maligned," you are *grand,* in one certain direction, at any rate.

In consideration of all this, I send the promised chela. Chundro Cusho,[1] — whose rather savage appearance you will excuse—will explain to you the situation far better in words than any letter of mine can. You will have to accept his conditions or—my grief notwithstanding—*we shall have to part company.*

[1] See Letter 66.

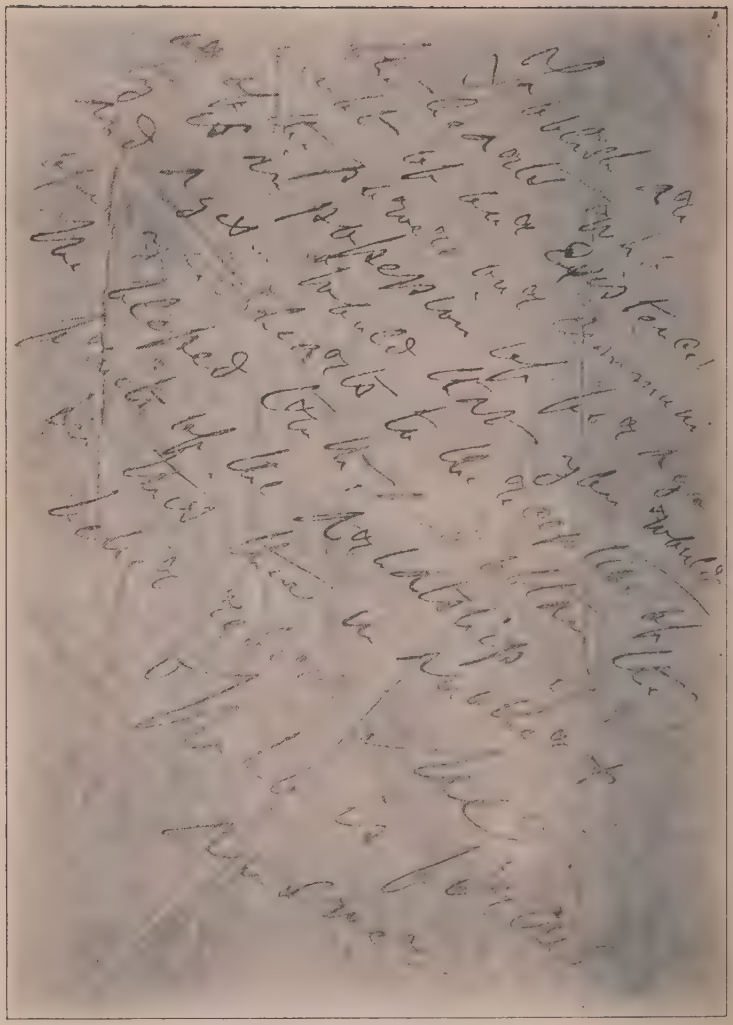
Meanwhile, my beloved son and "faithful chela," do not think of me any the worse if I close this letter *with sending you* A SECOND WARNING.

Yours still lovingly,

M.·.

FOREWORD

After many vicissitudes, the following letter is now at Adyar. It was for long with the late Professor J. N. Unwala, who with Prince Harisinghji Rupsinghji joined the Society in 1882. Both H. P. B. and Colonel Olcott were at Wadhwan in Kathiawar, on June 22-23, 1882, as the guests of the ruler, Daji Raj the Thakore Sahib of Wadhwan, a cousin of the Prince. This letter must have been precipitated during the visit. It is folded triangularly, and is addressed to the "honourable and doubting company," who, I gather, consisted of a doctor of the Bhavnagar Railway staff who was an atheist and an excellent disputant, Mirza Moorad Ali Beg, an Englishman born in India who had turned Mohammedan and was the chief cavalry officer of the Maharajah of Bhavnagar, Professor Unwala, and some others. Prince Harisinghji was a staunch Theosophist to the end, and donated in the name of his wife the second "Trilithon," which is west of the Headquarters Hall at Adyar.



LETTER 76

LETTER 76

To all those whom this may concern—to the honourable and doubting company.

Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.

M.·.

Who is for us—answer!

FOREWORD

The letters which follow require little comment. Only two of them are at Adyar, and the rest are copied from various sources, as mentioned in the foot-notes.

LETTER 77[1]

Your spirit is undoubtedly most closely akin to and largely vivified by that of poetry, and your intellectual instinct pierces easily into all the mysteries and abysses of nature, often giving a beautiful form, verity and harmony to your verse, as far as I am able to judge of English poetry. A true seer is always a poet, and a poet can never be a true one—unless he is in perfect unity with occult nature,—"a creator by right of his spiritual revelation" as the great Danish poet expresses it. I was anxious, therefore, you should learn, how far you had succeeded in impressing others. For, it is not enough to carry the true poetic instincts within the recesses of one's soul; these have to be so faithfully mirrored

[1] Date either 1881 or 1882. Written to Mr. Sorabji J. Padshah, editor of the *Indian Spectator*. Mr. Padshah accompanied the Founders to Ceylon on their first trip. After a few years, he lost interest in the Society. The letter is quoted in the defence of H. P. B. issued by the General Council of the T. S. in 1885.

in verse or prose, as to carry the intelligent reader away, wherever the poet's fancy may wing its flight. I sent your poem after reading it myself to Mr. Sinnett, who was at one time considered in the London literary circles as one of the best critics of the day. Writing for me, and at my express wish, his opinion is thoroughly unbiassed, and I believe the criticism is calculated to do you the greatest good. Take up the suggestion, and work over the poem, for you may make of it something grand.

Bear with the world and those who surround you. Be patient and true to yourself, and Fate, who was a step-mother to you, my poor young friend, may yet change and her persecutions be changed into bounties. Whatever happens know—I am watching over you.

——— K. H.

LETTER 78[1]

Remember also the following. Adulterers distil a poisonous aura which inflames every

[1] Date 1882, original at Adyar, written to a Chela on Probation.

bad passion and maddens their lust. The only way to succeed is *absolute* separation: not a meeting, a sight from a distance, a word or even a letter will I permit. The moment you break either of these orders you will have ceased to be my chela. To retain an old letter, a talisman, a keepsake, especially a lock of hair—is pernicious: it becomes a smouldering spark. You are in danger if you are in the same town, or anywhere within accessible distance. You cannot trust your moral energy, for if you had had moral stamina you would have fled the house at the moment when the first lustful thought tempted your loyalty . . . Stop then away from——under any pretext.

——— K. H.

LETTER 79[1]

The devoted student of the Kabala doubts. How many souls have been wrecked by that

[1] Date probably early in 1884. The letter is to T. Subba Row and was written by the Master in transit, on a letter to Subba Row from Abraham D. Ezekiel, an Indian Hebrew who joined the Society in 1882. I find it quoted in a letter now in Adyar to Mrs. I. Cooper-Oakley from her husband who was in Adyar in 1884.

same sin. Abraham is a mystic by birth but his modern education has spoiled him. He must be given some insight about the "Masters" and their connection with the Society to make him a valuable member. A crisis is impending when some of the best members will lose their heads.[1] Take counsel at once with the best of Fellows and do not delay. Weed out all error with a strong hand. You must help yourselves first and when you do so other help will soon follow.

K. H.

LETTER 80[2]

For very good reasons I beg leave to ask you the favour to first ascertain the where-

[1] Referring probably to the Coulomb conspiracy which came a few months later.

[2] H. P. B. posted a letter on November 5, 1881 from Dehra Dun to Mr. W. H. Terry, editor of the *Harbinger of Light*, Melbourne, who received it on December 12. She begins: "Will you kindly undertake to either forward the enclosed to the addressee or wait till the Professor returns to Australia. I had a letter from him from Paris, as far as I can remember and—lost it! It seems impossible for me to find it, and I do not find his address on the books though I know Damodar wrote it down." In transit to Melbourne, Letter 80 was precipitated at the foot of H. P. B.'s letter to Mr. Terry. Whether "the Professor" is Professor Smith of Letter 81 which follows is not absolutely certain. The letter is at Adyar.

abouts of the Professor. I have some business with him and a promise to redeem.

Yours,

M.·.

(mis) named the "Illustrious" by Mr. Sinnett, tho' I be but a poor Tibetan *Fakir*.

Private and confidential.

LETTER 81[1]

No chance of writing to you inside your letters, but I can write *direct*. Work for us in Australia, and we will not prove ungrateful, but will prove to you our actual existence, and thank you.

M.·.

[1] Received on February 1, 1882, in Bombay by Professor John Smith, C.M.G., M.L.C., of the University of Sydney. He arrived in Bombay on January 13, 1882, with a letter of introduction to the Founders from Mrs. Emma H. Britten. Next day he came and stayed at Crow's Nest. After a tour in North India, he returned to Crow's Nest on January 31st. The following day after lunch, a precipitation took place, and Professor Smith received this letter. There is no record of any work which he ever did in Australia for Theosophy. He died in 1885.

FOREWORD

The letter with which I close this volume is one of the most important. I have not found any reference showing to whom it was sent, nor by which of the Masters. We have H. P. B's word that it came from a Master, in a paper now among the records at Adyar. I have transcribed from this manuscript, which is in her handwriting. Another version, with changes and additions, appeared later in *Lucifer*, Vol. I, 1889, under the title, "Some Words on Daily Life," but with no indication as to who was the writer. H. P. B. in her manuscript, written in 1885, introduces the letter as follows:

A liberal Christian member of the T. S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him, after which he denied no longer the advisability of such a Society as the professed Theosophical Association. A few extras from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *Theosophist* and had a right of judgment over other people was told [what follows as Letter 82].

LETTER 82[1]

. . . You have no right to such a title. You are only a *philo*-Theosophist, as one who has reached to the full comprehension of *the name and nature* of a Theosophist will sit in judgment on no man or action . . . You claim that your religion is the highest and final step toward Divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that, as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on con-

[1] The gaps in the letter shown by dots exist in H. P. B.'s manuscript. Sometimes, however, H. P. B. put a succession of dots, not to indicate any omission, but merely as the beginning of sentences.

stant mutual counteraction and purely mechanical equilibrium of individual powers and interests . . . If you would be a Theosophist, you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilisation and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being, whether in the domain of politics or social economy, clash painfully with the origins of your religion does not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vainglorious delusion, or it might find a practicable application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life . . . Hence, before you invite other nations "to the King's

festival table" from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of Theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves . . . *It is esoteric philosophy alone,* the spiritual and psychic blending of man with Nature, that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism, and finally lead to the alleviation of human suffering.

Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion . . . It has to find objective expression in an all embracing code of life thoroughly impregnated with its spirit —the spirit of mutual tolerance, charity and

love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before — no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him lest he should himself lose the right of being considered a Theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but, whether he be brother or neighbour, rather help him in his arduous walk in life . . . The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modelling of these conceptions for their adaptation into such forms of daily life where they may be applied with

most equitableness . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it.

. . . *The degree of success or failure are the landmarks we shall have to follow,*

as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated, the shorter the distance between the student and the Master.

APPENDIXES

APPENDIX A[1]

HOW A "CHELA" FOUND HIS "GURU"

By S. Ramaswamier, F. T. S.

(Being Extracts from a private letter to Damodar K. Mavalankar, Joint-Recording Secretary of the Theosophical Society.)

. . . When we met last at Bombay I told you what had happened to me at Tinnevelly. My health having been disturbed by official work and worry, I applied for leave on medical certificate and it was duly granted. One day in September last, while I was reading in my room, I was ordered by the audible voice of my blessed Guru, M——Maharsi, to leave all and proceed immediately to Bombay, whence I had to go in search of Madame Blavatsky wherever I could find her and follow her wherever she went. Without losing a moment, I closed up all my affairs and left the station. For the tones of that voice are to me the divinest sound in nature; its commands imperative. I travelled in my ascetic robes. Arrived at Bombay, I found Madame Blavatsky gone, and learned through you that she had left a few days

[1] *Theosophist*, December, 1882.

before; that she was very ill; and that, beyond the fact that she had left the place very suddenly with a chela, you knew nothing of her whereabouts. And now, I must tell you what happened to me after I had left you.

Really not knowing whither I had best go, I took a through ticket to Calcutta; but, on reaching Allahabad, I heard the same well-known voice directing me to go to Berhampore. At Azimgunge, in the train, I met, most *providentially* I may say, with some Babus (I did not then know they were also Theosophists since I had never seen any of them), who were also in search of Madame Blavatsky. Some had traced her to Dinapore, but lost her track and went back to Berhampore. They knew, they said, she was going to Tibet and wanted to throw themselves at the feet of the Mahatmas to permit them to accompany her. At last, as I was told, they received from her a note, informing them to come if they so desired it, but that she herself was prohibited from going to Tibet just now. She was to remain, she said, in the vicinity of Darjeeling and would see the BROTHERS on the Sikkhim Territory, where they would not be allowed to follow her. . . . Brother Nobin,[1] the President of the Adhi Bhoutic Bhratru Theosophical Society, would not tell me where Madame Blavatsky was, or perhaps did

[1] Nobin K. Bannerji.

not then know it himself. Yet he and others had risked all in the hope of seeing the Mahatmas. On the 23rd at last, I was brought by Nobin Babu from Calcutta to Chandernagore where I found Madame Blavatsky, ready to start, five minutes after, with the train. A tall, dark-looking hairy chela (not Chunder Cusho), but a Tibetan, I suppose, by his dress, whom I met after I had crossed the river with her in a boat, told me that I had come too late, that Madame Blavatsky had already seen the Mahatmas and that he had brought her back. He would not listen to my supplications to take me with him, saying he had no other orders than what he had already executed, namely—to take her about 25 miles, beyond a certain place he named to me and that he was now going to see her safe to the station, and return. The Bengalee brother-Theosophists had also traced and followed her, arriving at the station half an hour later. They crossed the river from Chandernagore to a small railway station on the opposite side. When the train arrived, she got into the carriage, upon entering which I found the chela! And, before even her own things could be placed in the van, the train, against all regulations and before the bell was rung—started off, leaving Nobin Babu, the Bengalees and her servant behind. Only one Babu and the wife and daughter of another — all Theosophists and candidates for chelaship —

had time to get in. I myself had barely the time to jump in, into the last carriage. All her things—with the exception of her box containing the Theosophical correspondence—were left behind together with her servant. Yet, even the persons that went by the same train with her, did not reach Darjeeling. Babu Nobin Banerjee, with the servant, arrived five days later; and they who had time to take their seats, were left five or six stations behind, owing to another unforeseen accident (?) at another further place, reaching Darjeeling also a few days later! It requires no great stretch of imagination to know that Madame Blavatsky had been or was, perhaps, being again taken to the BROTHERS, Who, for some good reasons best known to Them, did not want us to be following and watching her. Two of the Mahatmas, I had learned for a certainty, were in the neighbourhood of British territory; and one of Them was seen and recognized — by a person I need not name here —as a high *Chutuktu* of Tibet.

The first days of her arrival Madame Blavatsky was living at the house of a Bengalee gentleman, a Theosophist; was refusing to see any one; and preparing, as I thought, to go again somewhere on the borders of Tibet. To all our importunities we could get only this answer from her: that we had no business *to stick to and follow her,* that she did not want us, and that she had no right to disturb the

Mahatmas, with all sorts of questions that concerned only the questioners, for they knew their own business best. In despair, I *determined, come what might,*[1] to cross the frontier, which is about a dozen miles from here, and find the Mahatmas, or—DIE. I never stopped to think that what I was going to undertake would be regarded as the rash act of a lunatic. I neither spoke nor did I understand one word of either Bengalee, Urdu, or Nepaulese, nor of the Bhootan, or Tibetan languages. I had no permission, no "pass" from the Sikkhim Rajah, and yet was decided to penetrate into the heart of an independent State where, if anything happened, the Anglo-Indian officials would not—if even they could—protect me, since I would have crossed over without

[1] I call the especial attention of certain of my anxious correspondents to this expression, and in fact to Mr. Ramaswamier's whole adventure. It will show the many grumblers and sceptics who have been complaining to me so bitterly that the Brothers have given them no sign of Their existence, what sort of spirit it is which draws the Adepts to an aspirant. The two common notions, that the mere joining of our Society gives any *right* to occult instruction, and that an inert sentimental desire for light should be rewarded, arise from the lamentable ignorance which now prevails with respect to the laws of mystical training. Gurus there are now, as there have always been in the past; and now as heretofore, the true chela can find among Them One Who will take him under His care, if like our Tinnevelly Brother he has determined "to find the Mahatmas or—die!"

D. K. MAVALANKAR

their permission. But I never even gave that a thought, but was bent upon one engrossing *idea*—to find and see my Guru. Without breathing a word of my intentions to any one, one morning, namely, October 5, I set out in search of the Mahatma. I had an umbrella, and a pilgrim's staff for sole weapons, with a few rupees in my purse. I wore the yellow garb and cap. Whenever I was tired on the road, my costume easily procured for me for a small sum a pony to ride. The same afternoon I reached the banks of the Rungit River, which forms the boundary between the British and Sikkhim territories. I tried to cross it by the aerial suspension bridge constructed of canes, but it swayed to and fro to such an extent that I, who have never known in my life what hardship was, could not stand it. I crossed the river by the ferryboat and this even not without much danger and difficulty. That whole afternoon I travelled on foot, penetrating further and further into the heart of the Sikkhim territory, along a narrow foot-path. I cannot now say how many miles I travelled before dusk, but I am sure it was not less than twenty or twenty-five miles. Throughout, I saw nothing but impenetrable jungles and forests on all sides of me, relieved at very long intervals by solitary huts belonging to the mountain population. At dusk I began to search around me for a place to rest in at night. I met on the road, in the afternoon, a leopard and

a wild cat; and I am astonished now to think how I should have felt no fear then nor tried to run away. Throughout, some secret influence supported me. Fear or anxiety never once entered my mind. Perhaps in my heart there was room for no other feeling but an intense anxiety to find my Guru. When it was just getting dark, I espied a solitary hut a few yards from the roadside. To it I directed my steps in the hope of finding a lodging. The rude door was locked. The cabin was untenanted at the time. I examined it on all sides and found an aperture on the western side. It was small indeed, but sufficient for me to jump through. It had a small shutter and a wooden bolt. By a strange coincidence of circumstances the hillman had forgotten to fasten it on the inside when he locked the door! Of course, after what has subsequently transpired I now, through the eye of faith, see the protecting hand of my Guru everywhere around me. Upon getting inside I found the room communicated, by a small doorway, with another apartment, the two occupying the whole space of this sylvan mansion. I lay down, concentrating my every thought upon my Guru as usual, and soon fell into a profound sleep. Before I went to rest, I had secured the door of the other room and the single window. It may have been between ten and eleven, or perhaps a little later, that I awoke and heard sounds of footsteps in the adjoining room. I

could plainly distinguish two or three people talking together in a dialect that to me was no better than gibberish. Now, I cannot recall the same without a shudder. At any moment they might have entered from the other room and murdered me for my money. Had they mistaken me for a burglar the same fate awaited me. These and similar thoughts crowded into my brain in an inconceivably short period. But my heart did not palpitate with fear, nor did I for one moment think of the possible tragical chances of the thing! I know not what secret influence held me fast, but nothing could put me out, or make me fear; I was perfectly calm. Although I lay awake and staring into darkness for upwards of two hours, and even paced the room softly and slowly, without making any noise, to see if I could make my escape, in case of need, back to the forest, by the same way I had effected my entrance into the hut — no fear, I repeat, or any such feeling ever entered my heart. I recomposed myself to rest. After a sound sleep, undisturbed by any dream, I woke and found it was just dawning. Then I hastily put on my boots, and cautiously got out of the hut through the same window. I could hear the snoring of the owners of the hut in the other room. But I lost no time and gained the path to Sikkhim (the city) and held on my way with unflagged zeal. From the inmost recesses of my heart I thanked my revered Guru for

the protection He had vouchsafed me during the night. What prevented the owners of the hut from penetrating to the second room? What kept me in the same serene and calm spirit, as if I were in a room of my own house? What could possibly make me sleep so soundly under such circumstances, — enormous, dark forests on all sides abounding in wild beasts, and a party of cut-throats—as most of the Sikkhimese are said to be—in the next room with an easy and rude door between them and me?

When it became quite light, I wended my way on through hills and dales. Riding or walking, the paths I followed are not a pleasant journey for any man, unless he be, I suppose, as deeply engrossed in thought as I was then myself, and quite oblivious to anything affecting the body. I have cultivated the power of mental concentration to such a degree of late that, on many an occasion, I have been able to make myself quite oblivious of anything around me when my mind was wholly bent upon the one object of my life, as several of my friends will testify; but never to such an extent as in this instance.

It was, I think, between eight and nine a. m. and I was following the road to the town of Sikkhim whence, I was assured by the people I met on the road, I could cross over to Tibet easily in my pilgrim's garb, when I suddenly saw a solitary horseman galloping towards me from the opposite direction. From

His tall stature and the expert way He managed the animal, I thought He was some military officer of the Sikkhim Rajah. Now, I thought, am I caught! He will ask me for my pass and what business I have on the independent territory of Sikkhim, and, perhaps, have me arrested and—sent back, if not worse. But — as He approached me, He reined the steed. I looked at and recognised Him instantly . . . . I was in the awful presence of Him, of the same Mahatma, my own revered Guru Whom I had seen before in His astral body, on the balcony of the Theosophical Headquarters! It was He, the "Himalayan Brother" of the ever memorable night of December last, Who had so kindly dropped a letter in answer to one I had given in a sealed envelope to Madame Blavatsky — Whom I had never for one moment during the interval lost sight of—but an hour or so before! The very same instant saw me prostrated on the ground at His feet. I arose at His command and, leisurely looking into His face, I forgot myself entirely in the contemplation of the image I knew so well, having seen His portrait (the one in Colonel Olcott's possession) a number of times. I knew not what to say: joy and reverence tied my tongue. The majesty of His countenance, which seemed to me to be the *impersonation* of power and thought, held me rapt in awe. I was at last face to face with "the Mahatma of the Himavat" and

He was no myth, no "creation of the imagination of a *medium*," as some sceptics suggested. It was no night dream; it is between nine and ten o'clock in the forenoon. There is the sun shining and silently witnessing the scene from above. I see HIM before me in flesh and blood; and He speaks to me in accents of kindness and gentleness. What more do I want? My excess of happiness made me dumb. Nor was it until a few moments later that I was drawn to utter a few words, encouraged by His gentle tone and speech. His complexion is not as fair as that of Mahatma Koot Hoomi; but never have I seen a countenance so handsome, a stature so tall and so majestic. As in His portrait, He wears a short black beard, and long black hair hanging down to His breast; only His dress was different. Instead of a white, loose robe He wore a yellow mantle lined with fur, and, on His head, instead of a *pagri*, a yellow Tibetan felt cap, as I have seen some Bhootanese wear in this country. When the first moments of rapture and surprise were over and I calmly comprehended the situation, I had a long talk with Him. He told me to go no further, for I would come to grief. He said I should wait patiently if I wanted to become an accepted chela; that many were those who offered themselves as candidates, but that only a very few were found worthy; none were rejected—but all of them tried, and most found to fail signally,

especially——and——. Some, instead of being accepted and pledged this year, were now thrown off for a year . . . The Mahatma, I found, speaks very little English—or at least it so seemed to me —and *spoke to me in my mother-tongue—Tamil.* He told me that if the *Chohan* permitted Madame B. to go to Pari-jong next year, then I could come with her . . . The Bangalee Theosophists who followed the "Upasika" (Madame Blavatsky) would see that she was right in trying to dissuade them from following her now. I asked the blessed Mahatma whether I could tell what I saw and heard to others. He replied in the affirmative, and that moreover I would do well to write to you and describe all. . . .

I must impress upon your mind the whole situation and ask you to keep well in view what I *saw* was not the mere "appearance" only, the astral body of the Mahatma, as we saw Him at Bombay, but the *living man, in His own physical body.* He was pleased to say, when I offered my farewell *namaskarams* (prostration), that he approached the British Territory to see the Upasika . . . Before He left me, two more men came on horseback, His attendants I suppose, probably chelas, for they were dressed like *lama-gylongs,* and both, like Himself, with long hair streaming down their backs. They followed the Mahatma, as He left, at a gentle trot. For over an hour I stood gazing at the place that He had just

quitted, and then, I slowly retraced my steps. Now it was that I found for the first time that my long boots had pinched me in my leg in several places, that I had eaten nothing since the day before, and that I was too weak to walk further. My whole body was aching in every limb. At a little distance I saw petty traders with country ponies, taking burden. I hired one of these animals. In the afternoon I came to the Rungit River and crossed it. A bath in its cool waters renovated me. I purchased some fruits in the only bazar there and ate them heartily. I took another horse immediately and reached Darjeeling late in the evening. I could neither eat, nor sit, nor stand. Every part of my body was aching. My absence had seemingly alarmed Madame Blavatsky. She scolded me for my rash and mad attempt to try to go to Tibet after this fashion. When I entered the house I found with Madame Blavatsky, Babu Parbati Churn Roy, Deputy Collector of Settlements and Superintendent of Dearah Survey, and his Assistant, Babu Kanty Bhushan Sen, both members of our Society. At their prayer and Madame Blavatsky's command, I recounted all that had happened to me, reserving of course my private conversation with the Mahatma . . . They were all, to say the least, astounded! . . . After all, she will not go this year to Tibet; for which I am sure she does not care, since she saw

our Masters, thus effecting her only object. But we, unfortunate people! We lose our only chance of going and offering our worship to the "Himalayan Brothers" Who — I *know* — will not soon cross over to British territory, if ever again.

I write to you this letter, my dearest Brother, in order to show how right we were in protesting against "H. X.'s" letter in the *Theosophist*. The ways of the Mahatmas may appear, to our limited vision, strange and unjust, even cruel—as in the case of our Brothers here, the Bengalee Babus, some of whom are now laid up with cold and fever and perhaps murmuring against the BROTHERS, forgetting that They never asked or personally permitted them to come, but that they had themselves acted very rashly. . . .

And now that I have seen the Mahatma in the flesh, and heard His living voice, let no one dare say to me that the BROTHERS *do not* exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies; for what I know, I KNOW!

You will please show this to Colonel Olcott who first opened my eyes to the *Gnana Marga*, and who will be happy to hear of the success (more than I deserve) that has attended me. I shall give him details in person.

S. RAMASWAMIER, F. T. S.

Darjeeling, October 7, 1882.

APPENDIX B[1]

THE HIMALAYAN BROTHERS—DO THEY EXIST?

By Mohini Mohan Chatterji, M. A., B. L., F. T. S.

"Ask and it will be given you; knock and it will open"—this is an accurate representation of the position of the earnest enquirer as to the existence of the Mahatmas. I know of none who took up this enquiry in right earnest and was not rewarded for his labours with knowledge—certainty. In spite of all this there are plenty of people who cavil and cavil but would not take the trouble of proving the thing for themselves. Both by Europeans and a section of our own countrymen—the too Europeanized graduates of Universities—the existence of the Mahatmas is looked upon with incredulity and distrust, to give the thing no harder name. The position of the former is easily intelligible, for these things are so far removed from their intellectual horizon, and their self-sufficiency is so great, that they are almost impervious to these new ideas. But it is much more difficult

[1] *Theosophist*: December, 1883.

to conceive why people of this country, who are born and brought up in an atmosphere redolent with the traditions of these things, should affect such scepticism. It would have been more natural for them, on the other hand, to hail such proofs as those I am now laying before the public with the same satisfaction as an astronomer feels when a new star, whose elements he has calculated, swims within his ken. I myself was a thorough-going disbeliever only two years back. In the first place I had never witnessed any occult phenomena myself, nor did I find any one who had done so in that small ring of our countrymen, for whom only I was taught to have any respect—the "educated classes." It was only in the month of October 1882 that I really devoted any time and attention to this matter, and the result is that I have as little doubt with respect to the existence of the Mahatmas as of mine own. I now *know* that They exist. But for a long time the proofs that I had received were not all of an objective character. Many things which are very satisfactory proofs to me would not be so to the reader. On the other hand, I have no right to speak of the unimpeachable evidence I *now* have. Therefore I must do the best I can with the little I am permitted to give. In the present paper I have brought forward such evidence as would be perfectly satisfactory to all, at all capable of measuring its probative force.

The evidence now laid before the public was collected by me during the months of October and November 1882, and was at the time placed before some of the leading members of the Theosophical Society, Mr. Sinnett, among others. The account of Bro. Ramaswamier's interview with his "Guru" in Sikkim being then ready for publication, there was no necessity, in their opinion, for the present paper being brought to light. But since an attempt has been made in some quarters to minimize the effect of Mr. Ramaswamier's evidence by calling it most absurdly "the hallucinations of a half-frozen strolling Registrar," I think something might be gained by the publication of perfectly independent testimonies of, perhaps, equal, if not greater, value, though of a quite different character. With these words of explanation as to the delay in its publication, I resign this paper to the criticism of our sceptical friends. Let them calmly consider and pronounce upon the evidence of the Tibetan pedlar at Darjiling, supported and strengthened by the independent testimony of the young Brahmachari at Dehradun. The persons who were present when the statements of these persons were taken, all occupy very respectable positions in life—some in fact belonging to the front ranks of Hindu society, and several in no way connected with the Theosophical Movement, but on the contrary quite unfriendly to it. In those days I again say

I was rather sceptical myself. It is only since I collected the following evidence and received more than one proof of the actual existence of my venerated Master, Mahatma Koothoomi, Whose presence —quite independently of Madame Blavatsky, Colonel Olcott or any "alleged" chela — was made evident to me in a variety of ways, that I have given up the folly of doubting any longer. Now I believe no more —I KNOW; and knowing, I would help others obtain the same knowledge.

M. M. C.

During my visit to Darjiling I lived in the same house with several Theosophists, all as ardent candidates as myself for chelaship, and most of them as doubtful with regard to the Himalayan Mahatmas as I was myself at that time. I met at Darjiling persons who claimed to be chelas of the Himalayan Brothers and to have seen and lived with Them for years. They laughed at our perplexity. One of them showed us an admirably executed portrait of a man who appeared to be an eminently holy person, and Who, I was told, was the Mahatma Koothoomi (now my revered Master), to Whom Mr. Sinnett's *Occult World* is dedicated. A few days after my arrival, a Tibetan pedlar of the name of Sundook accidentally came to our house to sell his things.

Sundook was for years well known in Darjiling and the neighbourhood as an itinerant trader in Tibetan knick-knacks, who visited the country every year in the exercise of his profession. He came to the house several times during our stay there, and seemed to us, from his simplicity, dignity of bearing and pleasant manners, to be one of Nature's own gentlemen. No man could discover in him any trait of character even remotely allied to the uncivilized savages, as the Tibetans are held in the estimation of Europeans. He might very well have passed for a trained courtier, only that he was too good to be one. He came to the house while I was there. On the first occasion he was accompanied by a Goorkha youth, named Sundar Lall, an *employé* in the *Darjiling News* office, who acted as interpreter. But we soon found out that the peculiar dialect of Hindi which he spoke was intelligible to some of us without any interpreter, and so there was none needed on subsequent occasions. On the first day we put him some general questions about Tibet and the Gelugpa sect, to which he said he belonged, and his answers corroborated the statements of Bogle, Turnour, and other travellers. On the second day we asked him if he had heard of any persons in Tibet who possessed extraordinary powers besides the great lamas. He said there were such men. That They were not regular lamas but far higher than they, and generally lived in the moun-

tains, beyond Tchigatze and also near the city of Lhassa. These men, he said, produce many and very wonderful phenomena or "miracles," and some of Their chelas, or lotoos, as they are called in Tibet, cure the sick by giving them to eat the rice which they crush out of the paddy with their hands, etc. Then one of us had a glorious idea. Without saying one word, the above-mentioned portrait of the Mahatma K. H. was shown to him. He looked at it for a few seconds, and then, as though suddenly recognizing it, he made a profound reverence to the portrait, and said it was the likeness of a Chohan (Mahatma) Whom he had seen. Then he began rapidly to describe the Mahatma's dress and naked arms; then suiting the action to the word, he took off his outer cloak, and baring his arms to the shoulder, made the nearest approach to the figure in the portrait, in the adjustment of his dress.

He said he had seen the Mahatma in question accompanied by a numerous body of gylungs, about that time of the previous year (beginning of October 1881) at a place called Giansi, two days' journey southward of Tchigatze, and whither the narrator had gone to make purchases for his trade. On being asked the name of the Mahatma, he said to our unbounded surprise, "*They* are called Koothum-pa." Being cross-examined and asked what he meant by "they," and whether he was naming one man or many,

he replied that the Koothum-pas were many, but there was only one man or chief over them of that name; the disciples being always called after the names of their Guru. Hence the name of the latter being Koot-hum, that of His disciples was "Koot-hum-pa." Light was shed upon this explanation by a Tibetan dictionary, where we found that the word "pa" means "man"; "Bod-pa" is a "man of Bod or Thibet," etc. Similarly Koothum-pa means man or disciple of Koothoom or Koothoomi. At Giansi, the pedlar said, the richest merchant of the place went to the Mahatma, Who had stopped to rest in the midst of an extensive field, and asked Him to bless him by coming to his house. The Mahatma replied, He was better where He was, as He had to bless the whole world, and not any particular man. The people, and among them our friend Sundook, took their offerings to the Mahatma, but He ordered them to be distributed among the poor. Sundook was exhorted by the Mahatma to pursue his trade in such a way as to injure no one, and warned that such was the only right way to prosperity. On being told that people in India refused to believe that there were such men as the "Brothers" in Tibet, Sundook offered to take any voluntary witness to that country and convince us through him as to the genuineness of Their existence, and remarked that if there were no such men in Tibet, he would like to know where They

were to be found. It being suggested to him that some people refused to believe that such men existed at all, he got very angry. Tucking up the sleeve of his coat and shirt,and disclosing a strong muscular arm, he declared that he would fight any man who would suggest that he had said anything but the truth.

On being shown a peculiar rosary of beads belonging to Madame Blavatsky, the pedlar said that such things could only be got by those to whom the Tesshu Lama presented them, as they could be got for no amount of money elsewhere. When the chela who was with us put on his sleeveless coat and asked him whether he recognized the latter's profession by his dress, the pedlar answered that he was a "gylung," and then bowing down to him took the whole thing as a matter of course. The witnesses in this case were Babu Nobin Krishna Bannerji, Deputy Magistrate, Berhampore, M. R. Ry. Ramaswamiyer Avergal, District Registrar, Madura (Madras), the Goorkha gentleman spoken of before, all the family of the first-named gentleman, and the writer.

Now for the other piece of corroborative evidence. This time it came most accidentally into my possession. A young Bengali Brahmachari, who had only a short time previous to our meeting returned from Tibet and who was residing then [at Dehradun, in the northwestern Provinces of India,] at the house of my grand-father-in-law, the venerable Babu Deven-

dra Nath Tagore of the Brahmo Samaj, gave most unexpectedly, in the presence of a number of respectable witnesses, the following account:

On the 15th of the Bengali month of Asar last (1882), being the twelfth day of the waxing moon, he met some Tibetans, called the Koothum-pas, and their Guru in a field near Taklakhar, a place about a day's journey from the Lake of Manasarawara. The Guru and most of his disciples, who were called gylungs, wore sleeveless coats over undergarments of red. The complexion of the Guru was very fair, and His hair, which was not parted but combed back, streamed down His shoulders. When the Brahmachari first saw the Mahatma He was reading in a book, which the Brahmachari was informed by one of the gylungs, was the Rig Veda.

The Guru saluted him, and asked him where he was coming from. On finding the latter had not had anything to eat, the Guru commanded that he should be given some ground gram (*Sattoo*) and tea. As the Brahmachari could not get any fire to cook his food with, the Guru asked for, and kindled a cake of dry cow-dung——the fuel used in that country as well as in this——by simply blowing upon it and gave it to our Brahmachari. The latter assured us that he had often witnessed the same phenomenon, produced by another Guru or Chohan, as They are called in Tibet, at Gauri, a place about a day's jour-

ney from the cave of Tarchin, on the northern side of Mount Kailas. The keeper of a flock, who was suffering from rheumatic fever, came to the Guru, Who gave him a few grains of rice, crushed out of paddy, which the Guru had in His hand, and the sick man was cured then and there.

Before he parted company with the Koothum-pas and their Guru, the Brahmachari found that they were going to attend a festival held on the banks of the Lake of Manasarawara, and that thence they intended to proceed to the Kailas Mountains.

The above statement was on several occasions repeated by the Brahmachari in the presence (among others) of Babu Dwijender Nath Tagore, of Jorasanko, Calcutta; Babu Cally Mohan Ghose of the Trigonometrical Survey of India, Dehradun; Babu Cally Cumar Chatterji of the same place; Babu Gopi Mohan Ghosh of Dacca; Babu Priya Nath Sastri, Clerk to Babu Devendernath Tagore, and the writer. Comments would here seem almost superfluous, and the facts might very well have been left to speak for themselves to a fair and intelligent jury. But the averseness of people to enlarge their field of experience and the wilful misrepresentation of designing persons know no bounds. The nature of the evidence here adduced is of an unexceptional character. Both witnesses were met quite accidentally. Even if it be granted, which we certainly do not for a moment

grant, that the Tibetan pedlar, Sundook, had been interviewed by some interested person, and induced to tell an untruth, what can be conceived to have been the motive of the Brahmachari, one belonging to a religious body noted for their truthfulness, and having no idea as to the interest the writer took in such things, in inventing a romance, and then how could he make it fit exactly with the statements of the Tibetan pedlar at the other end of the country? Uneducated persons are no doubt liable to deceive themselves in many matters, but these statements dealt only with such disunited facts as fell within the range of the narrator's eyes and ears, and had nothing to do with their judgment or opinion. Thus, when the pedlar's statement is coupled with that of the Dehradun Brahmachari, there is, indeed, no room left for any doubt as to the truthfulness of either. It may here be mentioned that the statement of the Brahmachari was not the result of a series of leading questions, but formed part of the account he voluntarily gave of his travels during the year, and that he is almost entirely ignorant of the English language, and had, to the best of my knowledge, information and belief, never even so much as heard of the name of Theosophy. Now, if any one refuses to accept the mutually corroborative but independent testimonies of the Tibetan pedlar of Darjiling and the Brahmachari of Dehradun on the ground that they support

the genuineness of facts not ordinarily falling within the domain of one's experience, all I can say is that it is the very miracle of folly. It is, on the other hand, most unshakably established upon the evidence of several of His chelas, that the Mahatma Koothoomi is a living person like any of us, and that moreover He was seen by two persons on two different occasions. This will, it is to be hoped, settle for ever the doubts of those who believe in the genuineness of occult phenomena, but put them down to the agency of "spirits." Mark one circumstance. It may be argued that during the pedlar's stay at Darjiling, Mme. Blavatsky was also there, and who knows, she might have bribed him(!!) into saying what he said. But no such thing can be urged in the case of the Dehradun Brahmachari. He knew neither the pedlar nor Madame Blavatsky, had never heard of Colonel Olcott, having just returned from his prolonged journey, and had no idea that I was a Fellow of the Society. His testimony was entirely voluntary. Some others who admit that Mahatmas exist, but that there is no proof of their connection with the Theosophical Society, will be pleased to see now, that there is no *à priori* impossibility in those great souls taking an interest in such a benevolent Society as ours.

I purposely leave aside all proofs which are already before the public. Each set of proofs is conclusive in itself, and the cumulative effect of all is simply irresistable.

MOHINI M. CHATTERJI

APPENDIX C

DAMODAR K. MAVALANKAR'S MEETING WITH HIS MASTER[1]

While on my tour[2] with Col. Olcott, several phenomena occurred,—in his presence as well as in his absence—such as immediate answers to questions in my Master's handwriting and over His signature, put by a number of our Fellows and some of which are referred to in the last number of the *Theosophist*, while others need not be mentioned in a document going into the hands of the profane reader. These occurrences took place before we reached Lahore, where we expected to meet in body my much doubted MASTER. *There I was visited by Him in body, for three nights consecutively for about three hours every time while I myself retained full consciousness*, and in one case, even went to meet Him outside the house. To my knowledge there is no case on the Spiritualistic records of a medium remaining perfectly conscious, and meeting, by previous arrangement, his Spirit-visitor in the

[1] *Theosophist*, Dec.-Jan., 1883—84, Supplement.

[2] This tour began by leaving Adyar on September 27, returning December 15.

compound, re-entering the house with him, offering him a seat and then holding a long converse with the "disembodied spirit" in a way to give him the impression that he is in personal contact with an embodied entity! Moreover He Whom I saw in person at Lahore was the same I had seen in astral form at the Headquarters of the Theosophical Society, and the same again Whom I, in my visions and trances, had seen at His house, thousands of miles off, to reach which in my astral Ego I was permitted, owing, of course, to His direct help and protection. In those instances, with my psychic powers hardly developed yet, I had always seen Him as a rather hazy form, although His features were perfectly distinct and their remembrance was profoundly graven on my soul's eye and memory; while now at Lahore, Jummoo, and elsewhere, the impression was utterly different. In the former cases, when making *Pranám* (salutation) my hands passed through His form, while on the latter occasions they met solid garments and flesh. Here I saw *a living man* before me, the same in features, though far more imposing in His general appearance and bearing than Him I had so often looked upon in the protrait in Mme. Blavatsky's possession and in the one with Mr. Sinnett. I shall not here dwell upon the fact of His having been corporeally seen by both Col. Olcott and Mr. Brown separately, for two nights at Lahore, as they can do so better, each for himself,

if they so choose. At Jummoo again, where we proceeded from Lahore, Mr. Brown saw Him on the evening of the third day of our arrival there, and from Him received a letter in His familiar handwriting, not to speak of His visits to me almost every day. And what happened the next morning almost every one in Jummoo is aware of. The fact is, that I had the good fortune of being sent for, and permitted to visit a Sacred *Ashrum* where I remained for a few days in the blessed company of several of the much doubted MAHATMAS of Himavat and Their disciples. There I met not only my beloved Guru-deva, and Col. Olcott's Master, but several others of the Fraternity, including One of the Highest. I regret the extremely personal nature of my visit to those thrice blessed regions prevents my saying more of it. Suffice it that the place I was permitted to visit is in the HIMALAYAS, not in any fanciful Summer Land and that I saw Him in my own *sthulasarira* (physical body) and found my Master identical with the form I had seen in the earlier days of my chelaship. Thus I saw my beloved Guru not only as a *living man*, but actually as a young one in comparison with some other Sadhus of the blessed company, only far kinder, and not above a merry remark and conversation at times. Thus on the second day of my arrival, after the meal hour I was permitted to hold an intercourse for over an hour with my Master. Asked by Him

smilingly, what it was that made me look at Him so perplexed, I asked in my turn: "How is it MASTER that some of the members of our Society have taken into their heads a notion that you were 'an elderly man,' and that they have even seen you clairvoyantly looking an old man past sixty?" To which He pleasantly smiled and said, that this latest misconception was due to the reports of a certain Brahmachari, a pupil of a Vedantic Swami in the N. W. P. —who had met last year in Tibet the chief of a sect, an elderly Lama, who was His (my Master's) travelling companion at that time. The said Brahmachari having spoken of the encounter in India, had led several persons to mistake the Lama for Himself. As to His being perceived clairvoyantly as an "elderly man," that could never be, He added, as *real* clairvoyance could lead no one into such mistaken notions; and then He kindly reprimanded me for giving any importance to the age of a Guru; adding that appearances were often false, etc., and explaining other points.

DAMODAR K. MAVALANKAR

EXTRACTS FROM COLONEL OLCOTT'S DIARY FOR 1883

Sunday, November 25. Dear Damodar left with his Guru K. H. for the Ashrum. Telegraphed H. P. B. and received word that the Masters promised D. K. M. shall return.

Tuesday, November 27. p. m. Damodar returned looking haggard, but more tough and wiry than before. He is now a new man indeed. Brought me a message from Hilarion.

GTU Library
3 2400 00731 5777

DATE DUE

OCT 21 1966			
JUN 2 1967			
APR 1 3 1969			
GAYLORD			PRINTED IN U.S.A.

Jinarajadasa, C.
Letters from the masters of the wisdom.

OZ4
J564L

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall